PRISTINE—

ENGLISH!

CONTENTS

What is different about it?

VED from VICTORIA INSTITUTIONS

It is foretold! The torrential flow of inexorable destiny!

Other books

PRISTINE-ENGLISH!

What is *different* about it?

VICTORIA INSTITUTIONS

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This is a book which I developed by posting chapters on Telegraph.UK blog pages. The first chapter was posted on the 27th of May 2014.

It was part of my desperate attempts to inform the naive, gullible Englanders of what is dangerously different in most other languages, which have feudal or three-Dimensional word-code structure.

Without any information on this most powerful evilness, the nation is singing praise and glory to its misinformed national policy of multi-culture.

Even though the subject matter that I have dealt in here would be quite easy for any feudal language speaker to understand, it would not be easy for a native-English speaker to grasp.

Most native-feudal language speakers who are currently enjoying the quaint splendour of England would shy away from admitting the correctness in my writings.

For, if they do admit that there is a very powerful content in this, all their outraged contentions on English racism would evaporate into thin air.

This writing is part of my efforts that started a few decades back, starting with my first book on this theme: March of the evil empires: English versus the feudal languages.

I see that most or all of my misgivings on what would come upon pristine-native-English nations, when feudal language speakers swarm in, has more or less come true, or are coming true.

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1. Planar language

I introduce myself as an independent researcher on language codes, codes of reality and such thing. I have written around 10 books, almost all of them having either direct connection to these themes or at least an allusion. My first book in this genre of writing was **March of the Evil Empires**; **English versus the feudal languages**. It was first drafted in 1989, developed over the years and finally published as a digital book in the beginning years of the 2000s. I understand that most of what I portended with regard to what is going to happen to English nations has come true. Much to my own mental disquiet.

All my books are available for free download on archive.org. Paid versions are also available, but with no major difference.

Over the years my understanding of the subject matter has grow much. At present, it is even much beyond what I mentioned in my latest book: Shrouded Satanism in feudal languages.

It has reached a level where I can literally touch the specific codes and speak of the various triggers that are there in them.

What is different about English?

Over the years, and beyond, of singular observations, study and intuitive thinking, I have come to the conclusion that both England as well as English are, or at least had been, totally different from most other nations and languages. Note the word *most*.

Sitting inside England, and seeing others speak English with quite fabulous precision and capacity, one may not understand that the world outside is quite different. There is indeed a great deal of difference between English and most other languages. This in turn creates the difference that England has with other nations, in varying degrees of differences.

What I am going to say here may not really be new information to most people who are of non-English nativity.

However, this might be a piece of information that may not be welcome, for it has the potential to trigger the opening up innumerable themes, all of which are intimately connected to codes in languages, and what they trigger in the human world.

Vertical positioning of human beings, and how words can sharply shift them up and down

The theme is quite big and needs a very small and yet, quite focused beginning, as a first step.

Look at these sentences.

He is a *good* man.

He is an *honourable* man.

He is an *honest* man.

When one views these sentences from English, the powerful adjective that adorns the man is words like ‘good, ‘honourable’, ‘honest’ etc.

However, in most other languages, which I have over the years defined as ‘feudal languages’, this is a part of the sentence that does not have much social significance.

[Retrospectively speaking, I think the usage '*feudal language*' may not exactly describe the meandering effect of these languages. However some more than twenty years back, this was the only description that I could come up with.]

For example, in the languages of the Indian peninsular region, the adjectives of 'good', 'honest', 'honourable' etc. are not what define the person. The exact codes of social eminence is embedded in the word 'He'.

Or, it can be 'she', 'you', 'they' and such other words. With the same context.

What is different here is that there are different levels of each word.

Like

'You' Grade +ve (single positive) Thangal

താങ്കൾ (South Indian)

'You' Grade Neutral Ningal

നിങ്ങൾ (South Indian)

'You' Grade –ve (single negative) Nee നീ

(South Indian)

There can be double or even triple positives to the heights, and double or even triple negatives to the depths.

Also there can be minor shades of positives or negatives in-between these grades.

This grading more or less mentions a person's total social eminence, or any other connected thing; in each and every conversation or mention of that person. [And this social elevation or depreciation is what envelopes an individual or a group of individuals, and almost everything else connected to them.]

Similar grading is there for the other words I have mentioned. That is, for He, She, They &c.

Now, look at the sentence I have mentioned:

He is a good man.

In feudal languages, this sentence is every time in one of the forms given below:

He (–ve) is a good man. [*double* negative]

He (-ve) is a good man. [*single* negative] ['He' is 'avan'] Dirt level/lower level

He (neutral) is a good man. [equal] ['He' is 'ayaal'] Equal or lower

He (+ve) is a good man. [*single* positive] ['He' is adheham'} Superior, Great, ennobled

He (++ve) is a good man. [*double* positive]

Actually, there is a very powerful and satanic segmentation of human personality, dignity, attributes, self confidence, and right to dignified stature, right to articulation, and every other right, and so many other things that happens when this sentence is spoken in a feudal language. The segmentation is to various levels starting from that of

1. Utter dirt, wherein absolute vulnerability to deep encroachment is defined in the codes. There is no protection. At this level, the individual has no rights whatsoever. It is acknowledged by the individual. If not, he shows criminal levels of impertinence which will be stamped out brutally.
2. Slight level of dirt, wherein a slight amount of human dignity is acknowledged along with

acceptable suppression and distaste encoded in the communication.

3. This is the level of neutrality, in which the other person is seen, addressed, or referred to as an equal. This can be a degrading stance if the person who does the mention is a lower person. And an upgrading, if the person who does the mention is a relative upper person. Or this can be a temporary stance, before the forceful upward or downward shifting of the other person is done.

4. This is the level of admitting that the other man is a relatively better person, in certain attributes.

5. This is the level of attributing absolute divinity to the other person.

Bear in mind that a single word can pull an individual from one slot and powerfully insert him in another slot. The '***Who'*** who does it also addsa powerful component into the effect.

The terror and the relief

Everyone in the social system craves for this strange level of adjective value addition, and not for the other adjective at the right end. It is clear that the codes mentioned here are totally at variance from that in traditional English.

It is a very savage endeavour that is acted out to attain this value elevation. Every means, crooked and worse, can be done. For, at the end, it means the elevation in the codes, which is a very secure state of living. The other elevation like 'honourable', 'honest', 'decent', 'trustworthy' &c. are of totally feeble worth. In fact, they have no worth if the left-end code value is not there. There is a terror of words, and what they can achieve.

The effect of the codes is also connected to what is the exact level of the person who does the speaking, the exact level of the person who is the target of the speech, and to the exact levels of the persons who hear the speech.

Each word can create positive inserting of value, or tumultuous pulling down, or even that of self depreciation to accommodate the other person's elevation.

Carefully chosen words can pluck a person from one slot and place him in another, forcefully. Words are quite powerful. There is a terror of the lower man. He stands on a diabolic degraded platform, from where he can push an individual to relative heights, or pull him to abominable levels below.

The difficulty of conveying the information

I am using a single model here to describe what a '*feudal language*' is. However, a single model cannot illustrate the features of the total complexity of the effect of the feudal codes.

One major problem is the narrow domains of English words. There are actually no equivalent words in English for the various words and usages in feudal languages. Feudal languages do have a beastliness, or savagery that cannot be translated into English. Neither can the beauty in them be brought into English.

However, if I were to explain the subject in my own native feudal language, a minor numbers of words can inform the reader what I alluding to.

It is like saying: The lion said, ‘Roar’! Actually what the lion said is not ‘roar’, but a totally terrifying sound. However, the words in the lion’s ‘roar’ cannot be mentioned in English. Similarly the melodious beauty of the howling of the jackals can be sensed only by the beasts who can understand the words in them.

To convey to a native-English speaker the exact effect of a feudal language, I might need to use a lot of mutually unconnected models. Many of them may not be in sync with each other.

The effects

It is not possible to convey to a native-English speaker the difference feudal language codes makes.

Everything about human beings, human social interaction, and social and professional communication is affected by this extremely powerful change in the structure of language codes. _

Human beings get arranged in a vertical manner. A weird kind of inequality that English cannot envisage will be there when such languages get spoken. A kind of towering individuals on the higher sides, and individuals soiled with squalor on the other end. An innate repulsiveness to certain individuals and craving to be with certain others, built up. Not connected to any positive qualities like good looks, refinements, manners etc., but towards savage clout.

The codes in the software

Language is a software. Not only for communication, but for various other things. However, for the average English native, language is only a software for communication.

He or she wouldn't know of the very powerful codes that various other communication software (languages) hold within themselves.

Since I have not gone through the various other languages around the globe, I cannot vouch for the fact that they all hold feudal codes within them. However, from a perfunctory examination of the languages of the Indian peninsular region, I am sure that most of them do have this within them. It is possible that most African and even South American native languages do have them. As to Europe, many, not all, of them do have similar codes in them to some extent. This is my intuitive feeling based on a cursory study of the various social systems, and their histories.

No common location in English

Now, I need to mention that when I speak of the various hierarchical levels of arrangement of human beings, as denoted above, the native English speaker might quite easily try to find some similarity to such English usages as Thou, Thee, Thy etc.

I can categorically say that this is not the thing that I am mentioning.

If anyone tries to insert any comparison with them, standing on this side of the fence, I can only say that it is a mischievous stance, which only aims to bring in disarray to this dissertation.

The non-tangible routes

I need to say that the diabolic codes in feudal languages do have a lot of inner links that works on and preys upon various human attributes. And inserts controls and routes to human behaviour. In a most non-tangible manner.

Such things as non-tangible routes of loyalties (familial, social, national &c.), need to be cunning & suppressive, use affability / warm hospitality as a weapon of conquest, build up megalomaniacal mental postures, practise rudeness as an effective tool for adding positive values to personal attributes, callous cruelty to lower beings, both human as well as animals, and most other social codes which one can usually find in oriental, African and some European social systems traditionally, are quite visibly encoded in these languages.

When they get enacted out in English nations, there can be break down of systems, brooding anger, unseen triggers to terrible bursts of violence and much else.

The planar levelling in English, and the oscillation back

When one speaks English, in its most pristine form, (pristine English of England of yesteryears), there is a total change of human personality. It is seen reflected in the social scene and in the social communication.

For, human beings get pulled into a planar level, from their innate locations of various elevations in a 3-dimensional virtual arena. Most of the treacherous moods get erased or even become unnecessary.

However, when persons shift back to their native languages, there is a sharp and explosive rearranging of social components, the most significant of which are the human beings present therein. England can shift to shifty designs, when this happens.

In fact, feudal languages do have powers akin to what may be described as that of Witchcraft, Black magic, Tantra and such things.

A total change of social structure and social behaviour can be enacted by a mere change of language, and of word codes within it.

This is an exposition on languages codes and their effects on human beings. There is no need to equate it with racism or ethnic repulsions.

I am neither white nor English. I am reasonably well-read in English, and also quite good in my own native feudal language.

There is a lot more to mention. To be continued……..

2. Software of language

Language is a software. All languages are software. Each has its own ways and manners. Each one of them creates a social communication system which is characteristic of the codes inside it.

Now how do I prove that language is a software? And what all things can this software do? Well, in my ancient book **March of the evil empires; English versus the feudal languages**, I had mentioned the various things that a language can accomplish and what it contains.

Languages do contain the design of the society it creates. It can also define the looks or the physical attributes of a human being who speaks that language. However, it may be mentioned here that most languages are not planar ones like English. They are structured, hierarchical and feudal. So they can implant different kinds of looks and facial demeanours on to the human being depending on his or her location in the language codes. This statement

may not be easily understood in English, for it is a planar language. And what I proposed is about 3-dimensional virtual code languages.

I aim to show the codes in the languages, and how they work. On human beings, human behaviour, human looks, physical development, events, social design, emotional triggers and much else. [Please note that each of the words I give has a very specific meaning. They are not simply an arraying of dictionary words as one would find in ludicrous academic textbooks].

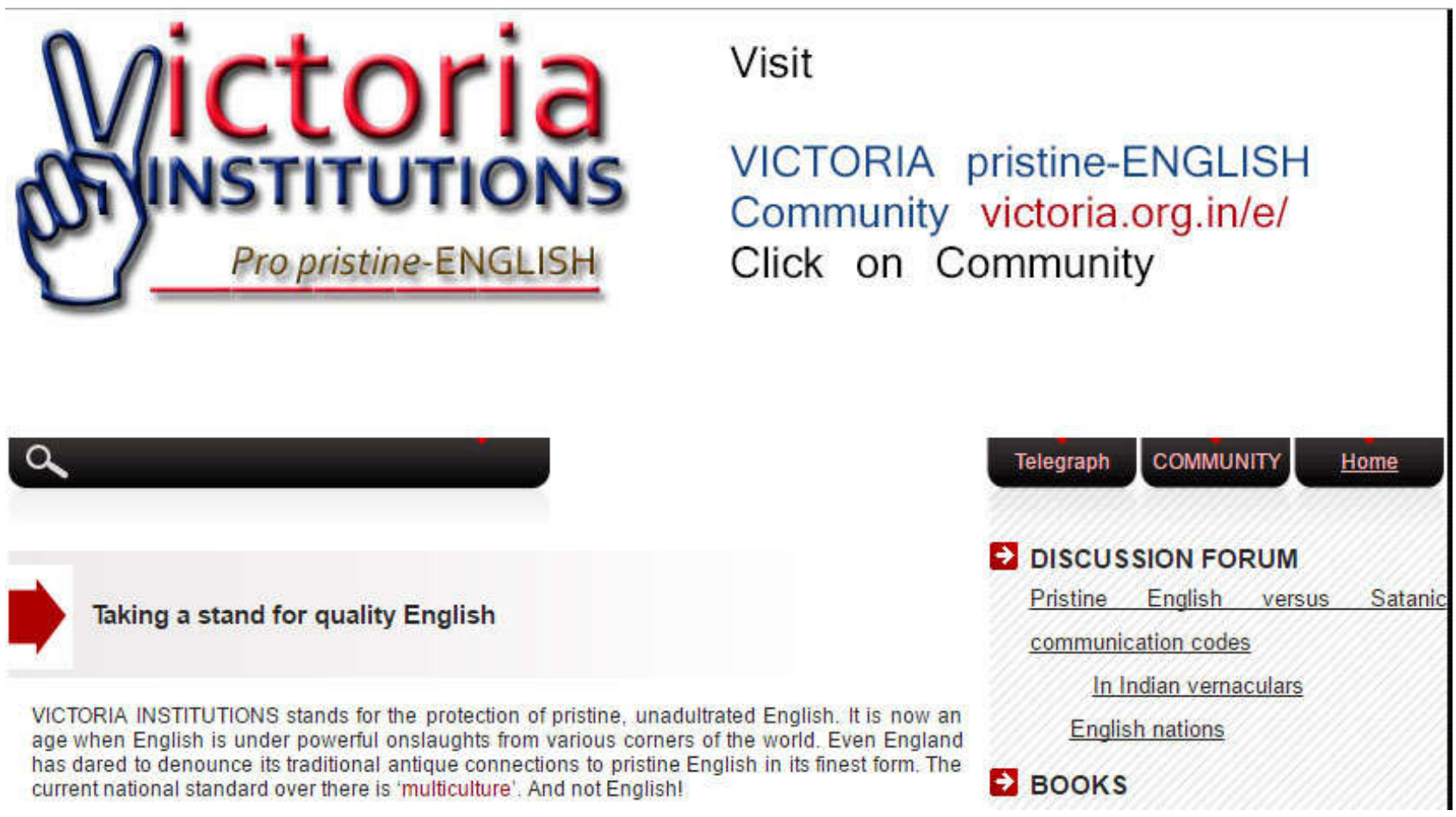
Before embarking on this venture, I would like to mention a particular proposition which might look quite preposterous. It is that reality does have a code view and a design view apart from the material reality view. Actually, I can continue my path towards explaining the language codes without this apparent digression. However, it might be good to mention the area of impact of the language codes beforehand. For, it might help to gather a better understanding.

Not only reality, but even human beings do have a code and design view arena.

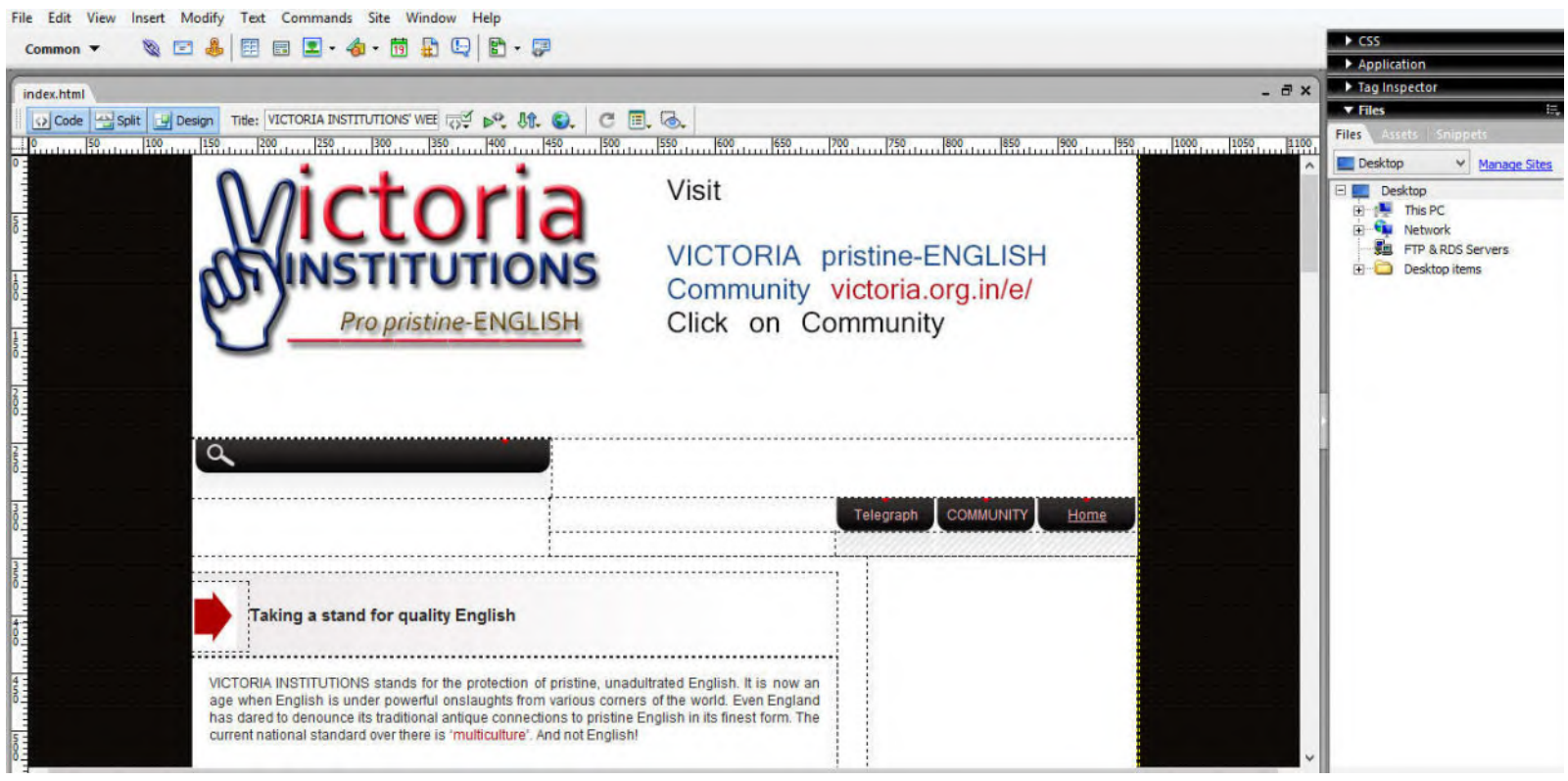
For those readers who cannot understand the terms code view and design view, I am giving this minor input. (At my level of requirement).

I am posting the three versions of a page in my website.

First Real Webpage


Victoria
INSTITUTIONS
Pro pristine-ENGLISH
Visit
VICTORIA pristine-ENGLISH
Community victoria.org.in/e/
Click on Community
Telegraph
COMMUNITY
Home
DISCUSSION FORUM
Pristine English versus Satanic communication codes
In Indian vernaculars
English nations
BOOKS
Taking a stand for quality English
VICTORIA INSTITUTIONS stands for the protection of pristine, unadultrated English. It is now an age when English is under powerful onslaughts from various corners of the world. Even England has dared to denounce its traditional antique connections to pristine English in its finest form. The current national standard over there is 'multiculture'. And not English!

Second: the Design View


File Edit View Insert Modify Text Commands Site Window Help
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Code Split Design Title: VICTORIA INSTITUTIONS' WEE
CSS
Application
Tag Inspector
Files
Files Assets Snippets
Desktop
Manage Sites
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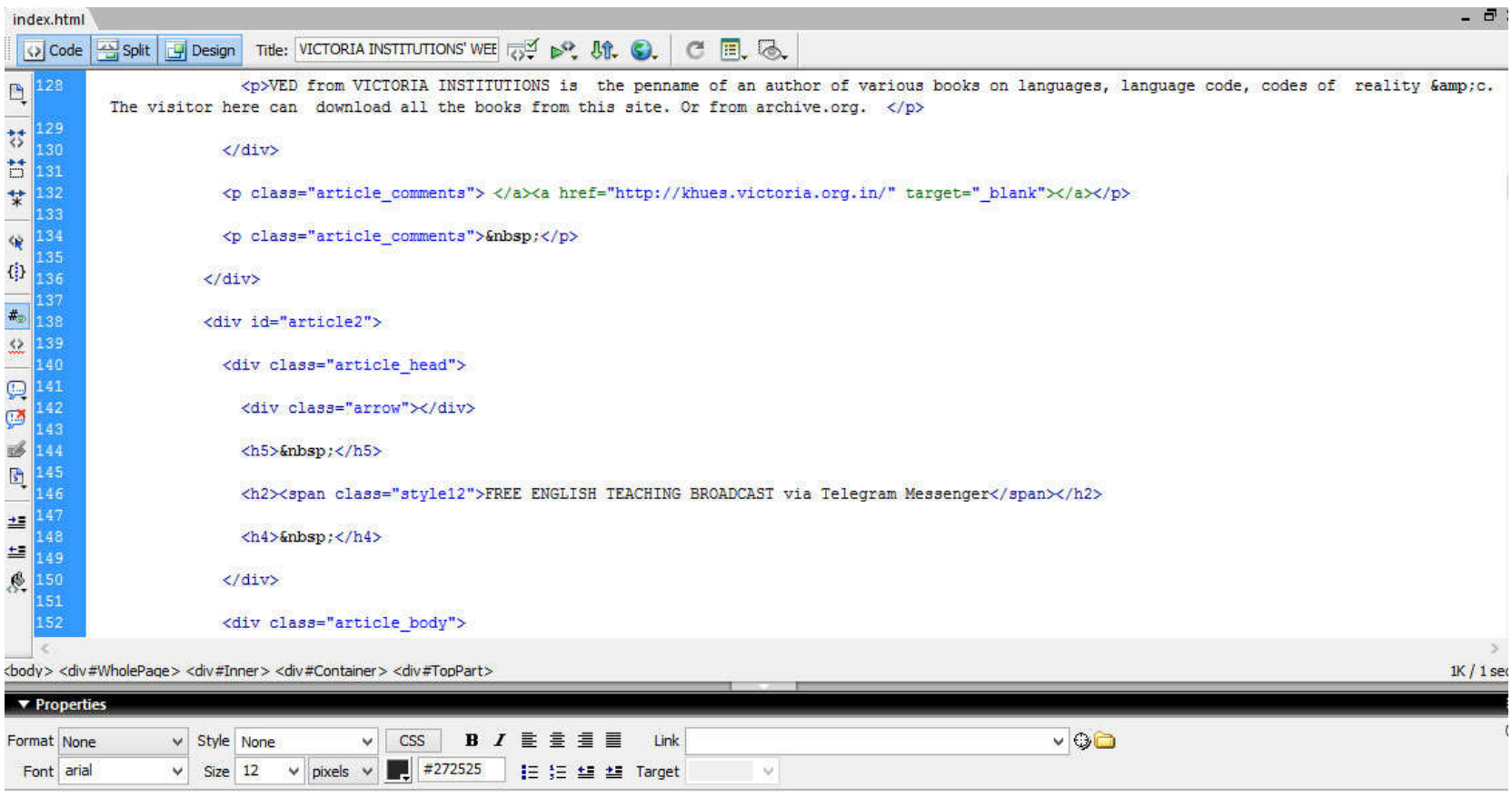
Telegraph
COMMUNITY
Home
Taking a stand for quality English
VICTORIA INSTITUTIONS stands for the protection of pristine, unadultrated English. It is now an age when English is under powerful onslaughts from various corners of the world. Even England has dared to denounce its traditional antique connections to pristine English in its finest form. The current national standard over there is 'multiculture'. And not English!

Other books

Third: the Code View



One can design the website and make changes into it by simply moving or pulling or inserting items into the Design View.

However, if one knows to work with the codes, a more powerful control and design mechanism can be activated.

Whatever change one does in the Design View, makes a corresponding change in the codes. And also vice versa.

That human body has a code view has been confirmed by me by experimenting with homeopathic medicines. In fact, I had proposed that a medical system that works in the Code View can rectify many human disease conditions. Homeopathic medicines do work with some kind of code values, in the same way

that words and language codes work. I have not heard of any homeopathic doctor explaining clearly how homoeopathy works. Yet, it does work.

I have written a book titled: **Codes of Reality; What is Language?**

There is another book of mine titled: Software codes of Reality, Life and Languages! This book more or less was disconnected writings on the various thoughts that appeared in my mind before I wrote Codes of Realty; What is Language?

[My latest book of this genre is: **Software codes of mantra, tantra, witchcraft, black magic, evil eye, evil tongue &c**.]

However, my understanding of the theme is currently beyond what I have already written. Yet, the books might be interesting to persons who have the time and inclination to read them.

This much I wrote to make a background to my further writing.

Codes in Languages

Background of the author: The theme is quite complicated. And it has a lot of parameters, sides, proposals and such things. It is not possible to mention everything together. When I speak one item, it may seem that it contradicts some other commonly known information. I can explain the other contradiction only when I reach that point. Readers are requested to bear in mind that the writer is quite sincere and has immense information in the theme that is being expounded here. My native language is a South Asian language. I have been making observations about language codes since the very dawn of my life. If anyone wants to check the veracity of the claims to information on a particular aspect of languages, that is the effect of language codes, I would request them to **read this bit of prediction that came in my book**(3 paragraphs) March of the evil empires; English versus the feudal languages . This book was written in a particularly hurried or even harried phase of my life. So, the book couldn't

maintain its readability quality after some 50 or so pages.

Actually, I would like to speak about the fact that all living beings do communicate in some language. May be not spoken. It can even be non-verbal. Or it might be as a blue-tooth or WiFi device communicates. Yet, there would be a language, with its own codes. I do know that animals like dogs do have languages, which might be common. I do not want to digress into that.

What is generally not known by people who speak planar languages like English, is that in 3-diamensional languages words, usages, names &c. do have a direction code and trigonometric component of force attached. I do not want to go into that item here.

I would like to speak about the sound of language. Even though, Englishmen may not know it, the fact is that different languages do have different sounds. It is not an issue of not understanding a language. It is that lions roar is a language, and dog's barking is a language, in

the similar way that Tamil is a language, and Spanish is a language, and so is English. Each has different sounds. Some are pleasing to the ears. Some irritate, some bring in fear, some creates acreepy feeling and some make can rouse up emotions. This part of the discussion also, I will leave out for the time being.

If language is a software, entry of a language into a social system can be allowed only after making it undergo a complete virus scan. Otherwise, the social system would slowly start exhibiting ERRORS, VIOLENCE, AND EMOTIONAL OUTBURST, SENSELESS KILLINGS, SLOWING DOWN OF PROCESSES, DISINTEGRATION, AND ALSO MENTAL PROBLEMS. There are many more to be mentioned. Please note that the arraying of words I do here are not aimed at adorning this article. Each item has a meaning and has a reality scene that is connected to it.

When 3-dimensional language (which I earlier defined erroneously as feudal language) social system impact with a planar language social

system, it is a collision of two totally two different designs. Like a planar world impacting into a 3-dimensional world. The items in the planar world would get thrown into various locations in a very weird manner of the 3-dimensional world.

This exactly is what is happening when English nations get impacted into 3-dimensional language social systems. At the same time, on the other side, the various components in the 3-dimensional system would experience a forced moving into a planar level. This is the effect of English into feudal language social systems like that in the social systems of Indian peninsular region, and elsewhere.

I think I have created the necessary background to move ahead. However, I need to caution that I have to take up the theme in a very simple manner. Otherwise, the native-English speaker would get no head or tail of what is being propounded.

I cannot go after every explanation. For instance, when I say He, there is She, They,

We, You &c. And when I say Was, there is Were also. Like that for every sample word, there would be other variation. And their allied connected variations. I would not go after them. For, if I do the subject matter may move at a very slow pace.

On to the Software

Think of an individual. **He**.

This **He** is connected to the past, present and future, through words.

Past

He was

He has been

He had been

He used to

He did

He could have

He would have

He should have

Present

He does (do a thing everyday)

He is

He will be (possibly doing something now)

Future

He will

He can

He may

He must

He will be

He can become

He may become

He must become

A slight digression: I have found that a person can be taught English and many other languages, without even a brief contact with grammar rules by simply informing him or her, these word link codes. There will be no error. Grammar might simply be required the background for higher levels of editing and proofreading. I have in fact found that teaching Grammar rules to persons who are good in a

language can actually bring in a level of confusion and doubts about what is correct, as they fumble over grammar rules, when their brain actually gives them the correct inputs from usage. **END of Digression**

Now, just as in computer codes, wherein a change of a single word can direct the codes to entirely different location, a simple replacement of the word that is connected to He can direct the meaning and link to another location. Now what is this location? This location is in the codes of reality or in the codes of human body design. If the reader is not willing to accept this last contention about codes of reality, there is no problem. Leave it for the time being.

Now look at the link codes:

was, has been, had been, used to, did, could have, would have, should have, does, is, will be, will, can, may, must, can become, may become & must become.

Each one of them connects the He to a different location in time and space.

There are other powerful codes also in languages. Actually many.

Look at this sentence:

He is here.

I suffix a simple ‘t’ to the ‘here’. The sentence becomes:

He is there.

The location of the He simply moves to the opposite direction.

When I speak about words, the simple understanding is that it is just a sound. It is not. I will speak about it later. However, let me speak about a letter that appears in the computer screen. What is the code that creates it?

Codes behind the words

Look at the binary codes of the simple words: I, He, She, They, We & You.

I: 01001001

He: 01001000 01100101

She: 01010011 01101000 01100101

They: 01010100 01101000 01100101 01111001

We: 01010111 01100101

You: 01011001 01101111 01110101

Now, this is about binary codes used for computers to understand and for the other devices to which the computer is communicating to, to understand.

Now, what about words in languages?

If languages do have a software code in them, then it is only quite natural to assume that some codes are behind them also.

However, here a huge complication does come in.

English is a planar language. That means, there is no hierarchy of I, He, She, We, They, You &c.

So, it does not affect the other side of the sentence. For instance, the sentence:

He is here.

He is there.

There is a major change in the right end of the sentence. That is all.

Now, look at the sentence:

You can go.

Here again, the sentence is static.

Yet, when it is a 3-dimensional virtual-code language (feudal language), the You has various values attached to it. Each value will enter a different value to the Go. It depends on the specific 3-D-V-C language. Each 3-D-V-C language has its own codes and values.

I am giving a small sample of the different scenario of a 3-D-V-C language translation of the sentence.

You (3^{+ve}) can go (3^{+ve}) [Ennobling]

You (2^{+ve}) can go (2^{+ve}) [Ennobling]

You (1^{+ve}) can go (1^{+ve}) [Ennobling]

Thangal can go

You (neutral) can go (neutral)

Ningal can go

You (1^{-ve}) can go (1^{-ve}) [Pejorative}

Nee can go

You (2^{-ve}) can go (2^{-ve}) [Pejorative}

You (3^{-ve}) can go (3^{-ve}) [Pejorative}

I need to mention that each value level for You and Go, would affect the tone and volume of the sound. It would affect the glare, the glance, the sheen and the power of the eyes. Since, they are all connected to the human body software.

The word count has crossed 2000. I think I will conclude for the time being. I hope to post my next chapter after five to seven days. The subject matter is not silly. For, it is literally like trying to explain one animal species' language to another. 3-dimensional virtual codes languages are entirely different from planar languages.

Cover page

CONTENTS

Other books

3. Arranging human attributes

I am trying to convey the effect of feudal languages on English social systems. It is quite difficult. I have tried it for so many years online. Generally people of English nativity seem to take it as some nonsense. Others, native feudal language speakers, who do know what I am trying to convey promptly delete my posts online, and promptly identify me as a SPAMMER.

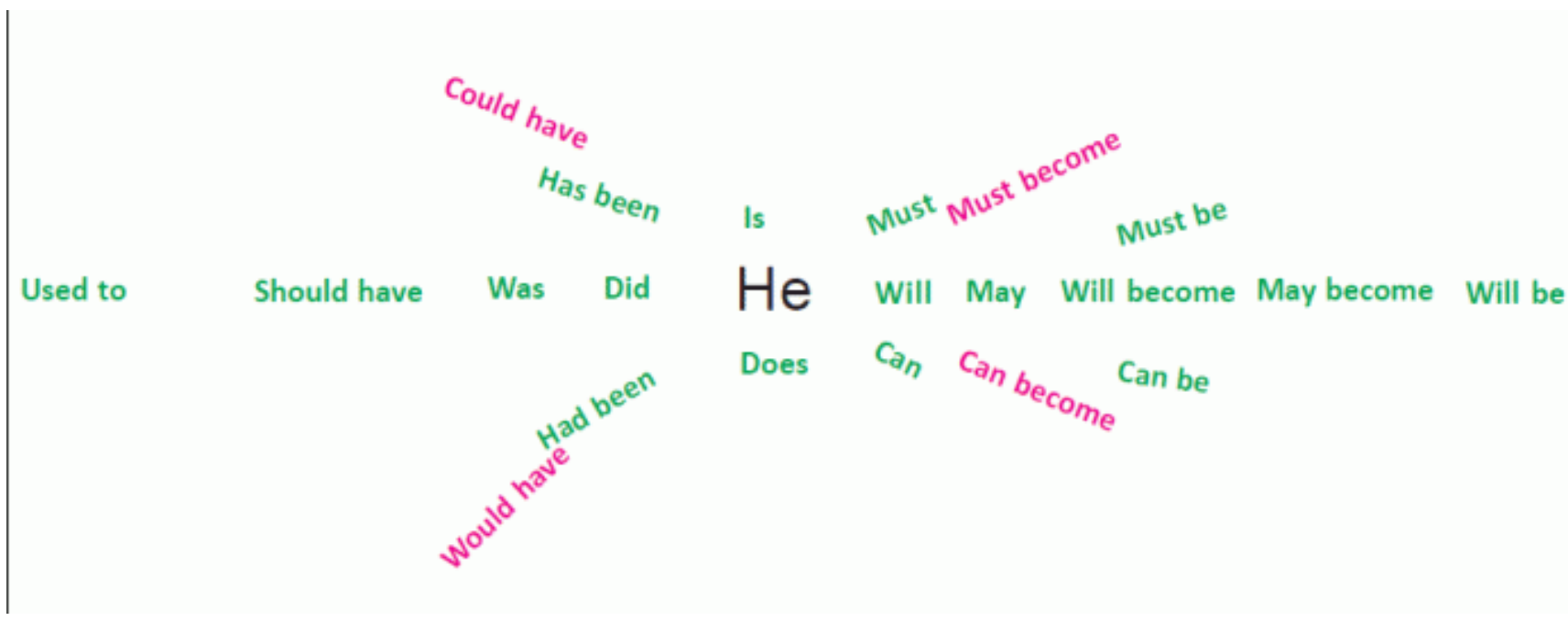
In the present case, even though I am desperate to go fast, I have to go slowly in very definite and precise steps. It is not easy to explain a feudal language to a native-English speaker. There are no words or usages in English that I can use or take as a sample.

Continuing from my last Chapter

I want to draw a 2-D diagram of how the word HE is connected to past, present and future by means of WAS, HAS BEEN, HAD BEEN, USED TO, DID, COULD HAVE, WOULD HAVE, SHOULD HAVE,

DOES, IS, WILL BE, WILL, CAN, MAY, MUST, CAN BECOME, MAY BECOME, MUST BECOME &c. Since HE is in English, a 2 D-diagram would suffice.

I am not good at drawing and have no ability to convey what is in my mind in its entirety. However, see this figure.



Now, what has to be understood is that this HE is connected to past, present and future, by linking to events, things, and to other personswho are YOU, HE, HIM, HIS, SHE, HER, HERS, THEY, THEM, THEIR, WE, OUR, OURS and many other similar things.

In English, these links can be lines which are perfectly or approximately straight lines. For, the events, the things, and the various attributes of YOU, HE, SHE, THEY, WE &c. do not change.

Thus pristine English social systems do have a very profound static stability. [Note the adjective 'PRISTINE']. A mental serenity that cannot be created or even conceived in a feudal language system is maintained.

The gravity or depth of the above lines cannot be fully sensed in English. For, how can a 2-D being imagine a 3-D world?

The figure I have given above has a serious defect in that it has not been able into include the various You, He, She, They, We &c. I do not know how to include these factors in a diagram. For each HE connects to an immensity of others.

I hope the reader has understood how English connects. In a straight line.

The interior contents of word

Before going ahead I need to repeat that the words and codes are not the only things that effect communication. The soundof the words and language, the looks and elevation levels of the persons who speaks it and much more, does have

profound effects. However, I cannot go into that. However, always bear in mind that persons of feudal language nativity cannot bear their own social systems. This is one of the real reasons that they all run off to English nations. However, they also do carry the same codes in them. When they speak, think or even display non-verbal body-language stances based on feudal language thought processes, it can convey the same terror to the others in English nations. This is the same terror which made these people run off to English nations. In English nations, when the others feel the same terror, it is generally misunderstood as racial repulsion. What really repulses is something more terrible than mere skin colour. Skin colour is the least of distressing things.

Since I have been admonished for writing huge number of words, I will try to make this post quite short in word count.

The 3-D world

Now, let us imagine a 3-D world, in which human beings are arranged not in planar space, but in the various locations in the 3-D space. This is the nearest means that I can think of to convey a feudal language virtual conception. Why should I need a 3-D figure for this?

The issue is that even though there are only one HE, SHE, YOU &c. in English, in the feudal languages, there can be various kinds of HE, SHE, YOU &c.

Even though this statement may be felt as quite silly, the fact is that this is one the greatest secrets of the feudal language world. About which even after so many years of so much claims of technical development, the English world has not idea about. However, I will leave this discussion to another time. Let me continue with the codes.

In this 3-D world, each HE, SHE, YOU &c. splinters into various forms, with various

levels of potential energy. In that, each individual shall have various levels of existence. The same man when viewed from above, same level and from below, is a totally different person. The same person's various innate qualities also changes sharply. Even such moral dispositions like honest, honourable, dependable, and punctual and every similar item is different for each different level of the same man. In fact, persons who speak in feudal languages do have multiple personalities.

Beyond that in this language code environment, everything that native-English speakers understand as the spurs for enterprise, business, adventure and everything else is different from what they think is correct. In fact, even the very conceptualisations of modern economic theories go haywire in this world.

Concepts of human equality, human rights and rights to dignity have no position in this world. And more or less non-existent.

Here again, an average English native might feel that these things are there in English natives also. However, if anyone does feel that it is so, he or she is mistaken.

Back to the Codes

The whole social and interpersonal communication in a feudal language world is quite complicated. Each human being exists in different levels. This individual has to interact with other individuals who are also in varying levels. When one individual interacts with another individual, it is not a HE interacting with another HE. It is one particular level of HE interacting with a particular level of HE. Herein lies a very profound link code.

In any particular communication, a direction necessarily comes in. For example, a man takes his higher HE position and connects to the lower HE element of another person. If the other HE agrees and allows to the linking to his lower HE element, it is a very powerful superior-inferior link.

The concept here goes into much more complication. For, each level codes has its own numerical ambit. For instance from 1 to 10. For example, the south Indian lower YOU is Nee. This YOU (Nee) itself has a range of values like 1 to 10. When the numerical value changes into 11, NEE might move into NINGAL (the next higher level of YOU).

When the superior HE is a father and the lower NEE (YOU) is his son, in most of the cases, the NEE's numerical value can around be 10. In which case, the NEE is just a good position in a lovely intimate affection.

However, if the superior in the link is an Indian householder and the lower YOU is a maid in the house, the numerical value of YOU can be around 1 to 3. In which case, the person is in a position of stink / dirt / squalor etc.

In fact, it is easy to see the effect of this position by taking a cursory looks at the lower financial classes of India, who work under the superior Indian classes. It is an

affect that can literally affect even thegenes and the genetic designs. However, most persons who are located in this level are used to it, and do not feel the discomfort.

When native-English speakers work under feudal language speakers, they might get to feel the displacement into the squalor when the others around them speak in their native feudal languages. The mental sensing of the displacement in the virtual code area would be felt terribly. The displacement is a forced one with everyone in the conversation forcefully placing the other person into a slot which is socially identified as of defilement, squalor and abhorrence.

When English nations go financially down, the lower financial classes in the English nations would start feeling this displacement, when feudal language speakers converse around them and about them. And they would react. When they react, it would be only identified as racial repulsion. For, there is no one to inform them that there is actually something more

eerie going on right inside the English soils. Of which no academicians have any ken. And those who know of it, keep mum, enjoying the visual delights as they see the diabolic taunts in one world, and the tremulous disquiet in the other.

I hope to continue. I do not want to write huge posts.

4. Engaging the gears inside the vice-like grip

Clarifying the position

Before continuing on the topic, I need to clarify certain things. It came into my notice through the words of lao in his comments. It is possible that I would have taken up these issues later, however, since the points have been raised, I need to confront them here itself.

First, I am not aiming to create a hatred for everything ‘not British’. I am only bringing focus on a very critical social aspect that has to be dealt with forcefully, if the world has to experience peace. In fact, I had taken this up in my own native land, Indian peninsular region. When there was a governmental order and consequent action to remove English and impose a feudal language compulsorily on the native population, I did initiate a legal action against it. My arguments and cautions were quite candid and powerful. However, due to this very reason, the regional newspapers, acting at the behest of the teaching class,

created a blanket cover-up of the issue. The details are here **on this link**. However, I do not request any reader to follow this link and inspect the item. I have kept the link here only for the purpose of placing on record. For, the contention that feudal languages can gnaw up the social quality of that area, is equally pertinent in England also. And elsewhere in Great Britain. And also all around the world.

Second item is the issue of **Synonyms**. Even though, the array of words (INDICANT WORD CODES) meaning YOU, HE, SHE, HER, HIS, HIM, HERS &c. might be mentioned as synonyms, actually they are not. Each array means the same in English. However, when each of the words are viewed from their virtual code area, they would be seen embedded with different levels of value codes, and varying powers of push, pull, snub, ennobling, create differing facial/demeanour impact &c. This part of the view is not sensible in English. In fact, there is no mechanism in English language to detect this. However, the splintering/impact effect would still be felt.

There are other points in Iao's comments which would require looking into. However, they can be approached when the topic reaches those areas, as those of words with different meanings, the sense of such usages as 'boy' etc.

1. I need to mention Quinx's comment also. Feudal language is the most powerful weapon of feudal social structuring. Yet, the problem in discussing feudal social structure here is of understanding the word 'feudal'. What it means in English is quite different from the actual social experience in feudal language nations. For instance, the feudalism of England has no common points with the feudalism in Asian / African nations. Even to compare the latter with the former would be a sacrilege. A despoiling of the former and an ennobling of the latter. It is true that the governing class, the police, the petty officials, and everyone with some authority in feudal language nations take possession of the higher indicant words. However the issue is not something to do with the governing class creating the feudal words.

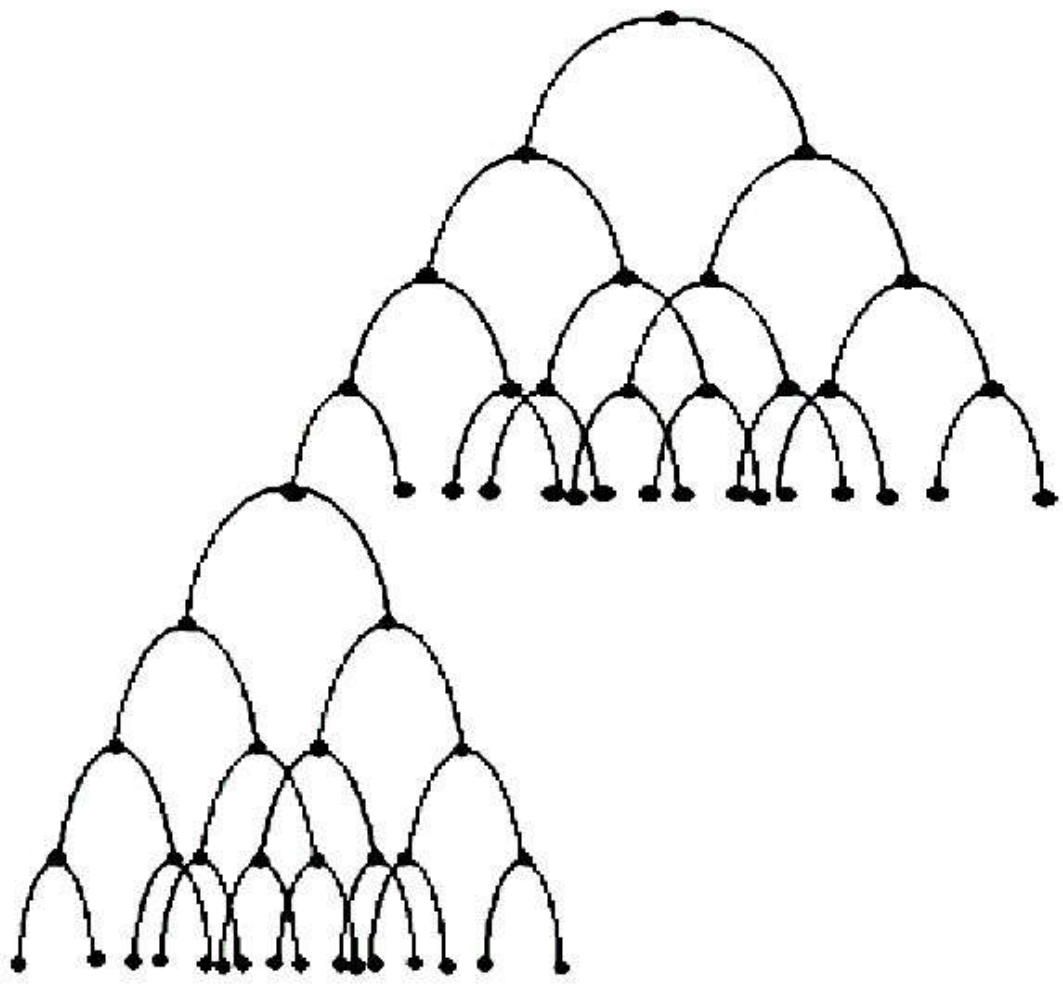
The language is not created by them. And every man who uses it is equally guilty of the social disarray it creates.

In today's post, I am arranging a lot of ideas, all of which can be elaborated upon later. The reader may not understand immediately the full context of each input. However, there is much to be mentioned.

An image

I am now trying to picture a social system that runs on a feudal language.

I have used my feeble drawing abilities and the inadequate tools in my possession to draw this picture. It is of each individual connecting two individuals below him. Actually there can be many others at each lower layer.



Even though an English social communication functions in a route of planar links, the feudal language social, familial and professional communication structure is in the form that I have shown above. Each of the dots is a human individual. Even though the arch of the curve,the distances between the individual dots &c. might be of significance in an actual code view picture of the communication, what I have given above is not to scale.

On the left side of the image, I have given an extended view of one of the links. Every link will have similar links that move downwards.

This is only a very simplified visualisation. Actually, in a real social set up, there will be thousands of such mutually connected or unconnected patterns of links.

The picture I have given above is only an external view. I will explain. Give me a moment. Let me first finish the following point.

Each of the individuals (the dots) is held in a vice-like grip by the layer above. In immovable positions. By means of

powerful squeezing (lower) feudal words for YOU, HIM, HER &c.

The lower layers also keep the dots above in frozen positions, by means of words of respect. By means of another group of YOU, HE, SHE &c. This is a special kind of freezing. The individuals cannot do anything that can remove their respect. If they are denuded of respect, they fall into the canyon of disrespect. It is not a physical fall, but only a sharp change of indicant word codes. Just a change of YOU, HE, SHE &c. This topic of freezing has to be dealt separately.

The view from the outside

Now, to the external view issue. Inside a feudal language social system:

If one goes to view any relationship, like that inside a family, work area, religious brotherhood, teacher-students &c. the picture of the relationship is seen like what I have given above. Each layer holds the lower one in a vice-like grip, using a powerful word-level. There is no way to escape any of the command and

regimenting power of this grip. It defines physical postures of obeisance, respect, loyalty, commitment, need to get up, bend, bow, look down, involuntary shaking of the head, and many other physical aspects also.

Beyond all this, each individual in this picture has a specific location, relative to other above and below. And a direction code also embedded. [This has a very powerful meaning. Needs to be examined in detail later.]

However, this is not the true picture, in its total vividness. There are deeper issues to know of. One is that the thousands of link patterns that I have given above, link to each individual elements in any other link pattern. It is an extremely complicated scenario. Nothing that can be conceived of in English. For, in English everyone is connected to each other by straight line codes of YOU, HIM, HER, HIS, HER, HIM, HERS &c. In feudal languages, each of the words exists in varying forms. Each with widely different social implications, of rights, levels, relative heights, relative depths, directions, obligations and much more.

Each dot is an individual. A ‘HE’, ‘HIM’, ‘HIS’ etc. Each of these, HE, HIM, HIS actually has a minimum of three forms. The Superior, theNeutral and the Inferior.

The links that connect to each individual is actually a link to one of these in each individual. The communication of information, ideas &c. and the maintenance of mutual relationships are based on which form of an individual, at what level in the pattern, connects to which form of the others, at what level in the pattern.

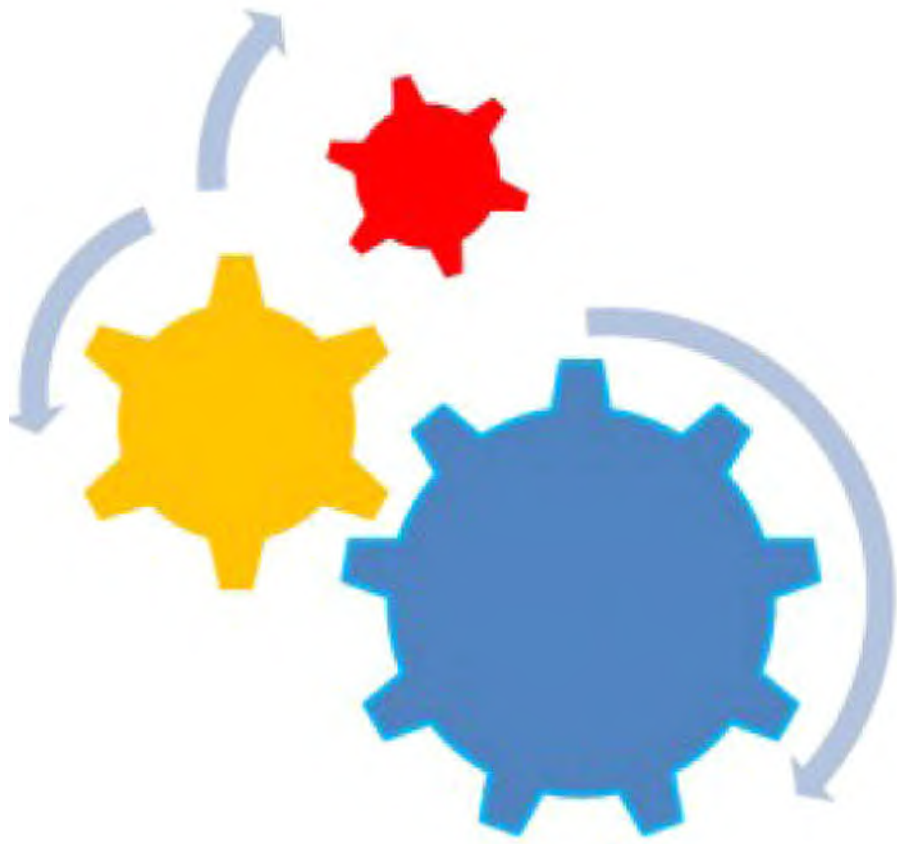
A self-centred perspective

Now, there is a perspective that has to be taken up. From the point of view of each dot (i.e. each individual). It is like thinking of the Sun as the centre of the Solar System. It is a general view. However, one can use another frame of reference to view the Solar System. By taking the Earth as the non-moving centre. As used in astrology. The whole pattern of the Solar System changes. Distances, orbit routes etc. go into a new shape.

Similarly, any of the dots can conceive itself as the centre and connect to all the other items in the social system. If the dot is using English as the language of connection, not much dismantling of the social structure can be done. However, in a feudal language, this dot can literally connect to others with any of form of the link codes. The Superior, the neutral or the inferior. Thus it can position others. And the links that connect the OTHERS TO OTHERS are also affected by this powerful repositioning. Similar to the very oblique orbit of Mars that can be visualised if one were to take the earth as the centre around which all the other planets revolve.

Introducing the concept of shifting gears

The linking to the others also has features of engaging a Gear.



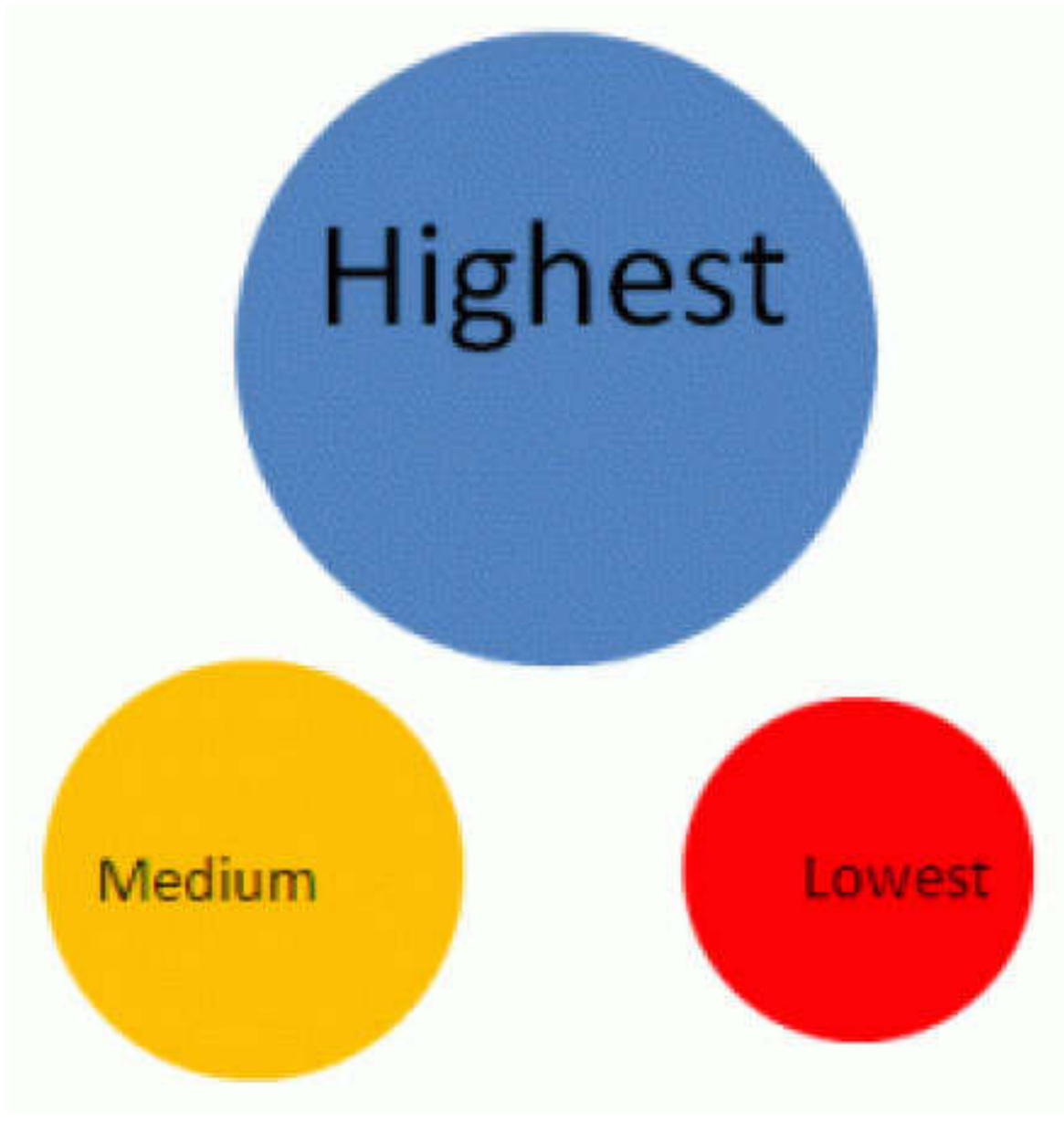
You can shift from one gear (indicant word level) to another. Each one of them changes the pace and many other attributes of the other element that connects at the other end. One of the major effects is the speed of the other elements. Depending on the gear level, the other individual's capacities & efficiency can shift from high to normal to slow. This is a topic that would require much more elaboration.

Another item is the direction and smoothness of flow of command, instructions, information &c. Depending on the gear (indicant word level) that is engaged, this can get be smooth, and powerful. Stalled and neutralised. Or can be reversed or repulsed. Basically in feudal language communication, flow of many communication and information is unidirectional. In the opposite direction, certain kinds of information cannot move forward, some can move with hesitance or resistance, and some can be halted, and some are treated as total impertinence, and cantankerous. Not because of the content of the information. But due to the positioning of the linking gears or the

individual behind them. A sort of valve, functions.

What has to be manipulated

Now look at each of the dots. The individuals. Each of them has a minimum of three levels in indicant word codes. (In certain languages or dialects, there can be more)



Now we reach the most powerful area of social manipulation in feudal languages. [Here I need to mention that there might be different kinds of codes in different kinds of languages. Like there are in different software. I do not know about many languages, and about their inner codes. However, there are many feudal languages

which follow the pattern that I am mentioning here]

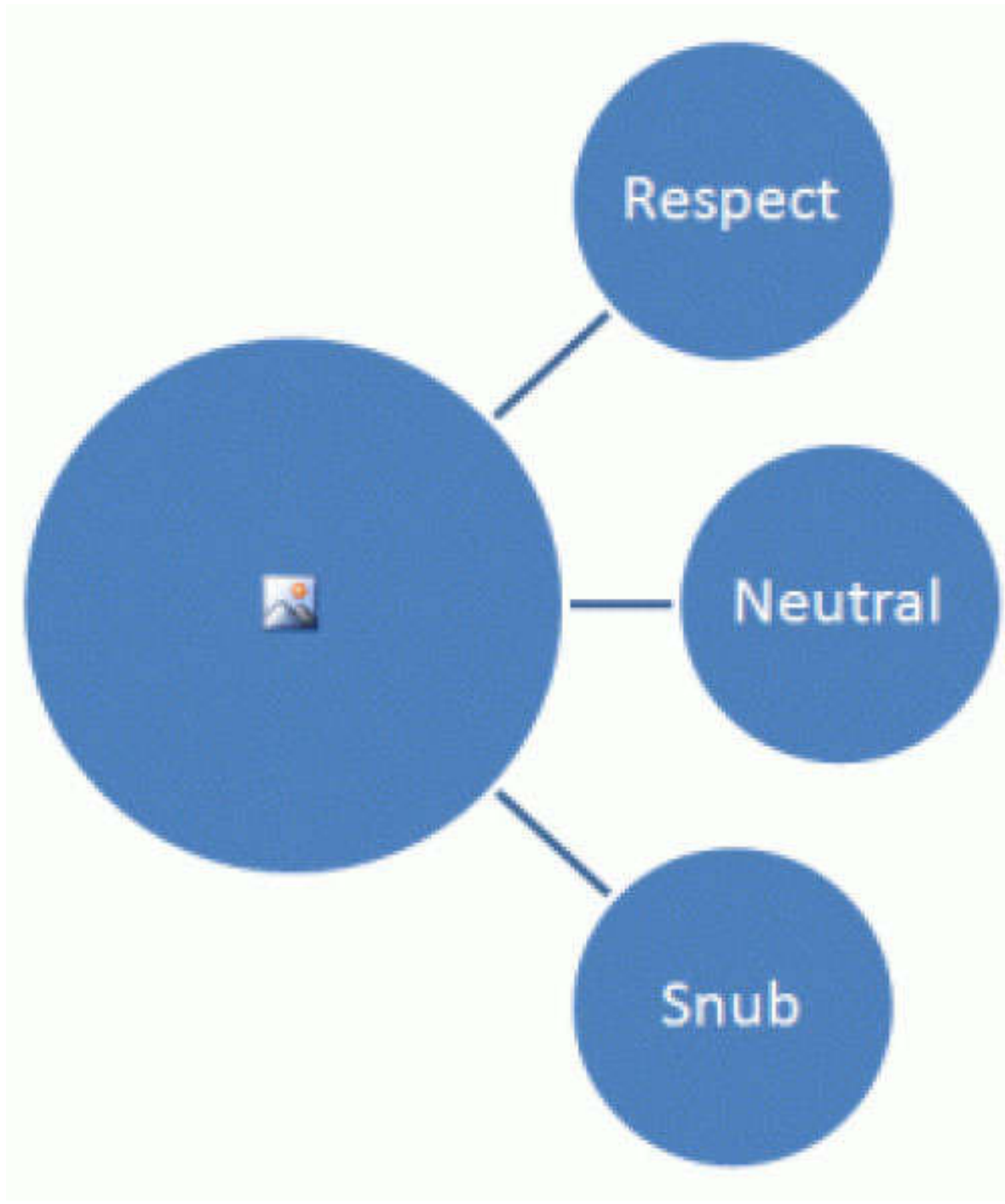
Look that the three positions of the individual in the indicant code (the three levels of YOU, HE, SHE &c.). Most intrigues, conspiracies, jealousies, personal attacks &c. aim at location. For example, leak a scandalous information or a negative information about a person who is acknowledged as a superior, in such a way that the Superior code can be erased. In the languages of the southern parts of the Indian peninsula, the shift is usually from AVAR to AVAN. Or OAL to OAN. In the languages of the northern parts of the Indian peninsula (including present-day Pakistan), it might be a forced shift from UNN to USS.

Each of these indicant words are connected to very many other words, which all have different elevations. They can act as a switch or a system of switches. That triggers an action or halts an action. Or even delays an action. All this needs more elaboration.

Route to freedom and liberty versus pathways to social paranoia

Before closing, I need to insert one more idea that might need to be followed up.

Look at this picture:



When a person (the big circle) enters into a social relationship, a social area, a township, a club, a meeting place, a social interaction &c. he or she can get forcefully placed in one of the three (or more) locations, in the feudal language indicant word codes. This is a very powerful placing which contains more or less the total ambit of freedom, and individual liberty in a feudal language social system. And has

nothing to do with the clutter and clatter of talk about freedom, liberty etc. that is presently going on everywhere. This defines whether a person, a group of people or a family would mix with others, become a loner, keep apart, seek reclusiveness, seek special areas, reach into levels of leadership, feel comfortable and much more. This might even contain the secret information on why people flee an area when the lower feudal language speaking classes start showing assertiveness. Assertiveness actually means the daring to use the lower indicant words about the presumed or real superior levels. That is, to topple the others, and bring them down to levels of squalor, which the lower persons would define as levels of equality.

Caste repulsion/terror of the Indian peninsular region is encoded in the information given above.

Word count has gone beyond reader endurance. I need to stop. To be continued….

5. Communicating across the canyons

I saw the comment. Erm….? by jazz606

I should say that it is quite appropriate. For a variety of reasons. One, too many exotic ideas were inserted in my last post. Second, the total incomprehensibility of the theme.

There have been others with more profundity and talent who have failed in the same endeavourer. Here I remember Robert Clive, who literally single-handedly created the English Empire, in the Indian peninsular region. Young, school dropout, formally uneducated Clive.

It is said that he did not learn the local vernaculars even though he did administer the region for quite some time. He tried to explain the feudal language social system to the people in England. Reading his speech in the British parliament, I can understand what he tried to explain.

Yet, there was no tool in English by which he could do it. The academic world over there literally sneered and jeered at him. He with no

formal education, but with a scholarship, talent, capacity and experience, far beyond anything any academician could even dream of, had no academic platform to base his contentions on.

However, there have been many others who did sense something quite disquieting, on close proximity, in the feudal language social systems. However, none seems to have understood or at least tried to understand the disquiet.

Some more than thirty years back, I did read a book titled, The Shadow of the moon by **M.M Kaye**. The protagonist was an English girl who had been born in the Indian peninsular region. During her childhood she had learnt the local vernacular Hindi. There had been Hindi speaking servants in the household.

Later she had gone back to England. However, in her late adolescent days, she had to return to the same Indian peninsular area. The book mentions the strange feeling of being overwhelmed when in the Indian peninsula. Especially when she spoke in Hindi. It was an

emotion mentioned, with no adequate explanation given. As if the place had some native eeriness in it.

Another author who does seem to have sensed this is Somerset Maugham. His short story The Pool does really connect to this theme, even though there is no mention of Maugham really grasping the negative content in the other side, other than the repulsion that it springs. The geographical setting is South Pacific.

In another short story of his, I remember a situation of an English female who spoke a feudal language perfectly, seen totally shackled in some strange kind of encasement by a native feudal language speaker. Though it is alluded to as an unsettling romance, the truth of the matter was in the shackling hold that the other man was having over the female when the spoken language was the feudal language.

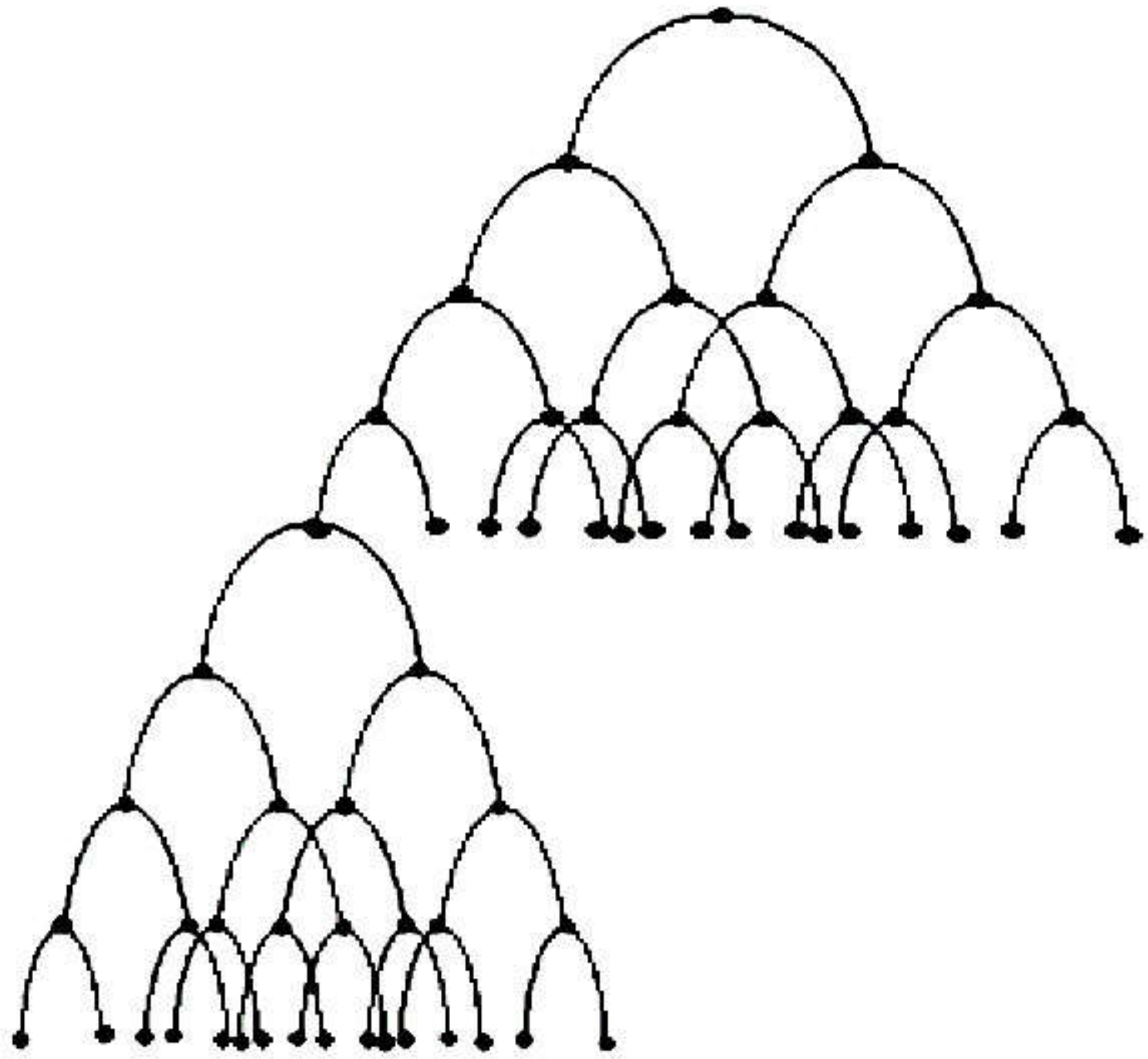
Some thirty years back I did read another book by name, Gillian, by **Frank Yerby**. I do not really remember the theme. However, Gillian seems to exhibit a dual personality. The

personality shift is triggered whenever she is in the companionship of her black servant woman, who had looked after her in her infancy. Through her, Gillian had learnt somenative African language. This servant used to speak to Gillian only in her native language. No one could really understand what was being said. However, the personality change that this is spurred is seen. At the time when I read the book, I was quite intrigued by the issue of how a native English writer could understand this theme. However, a few years back, I read that Frank Yerby was actually an African-American. This information did serve to fill the blanks.

Communicating across the canyons

In this chapter, I am aiming to deal with only one single idea.

Let us take the human arrangement again. See the image again. Of human beings arranged in one specific hierarchical pattern in the feudal language.



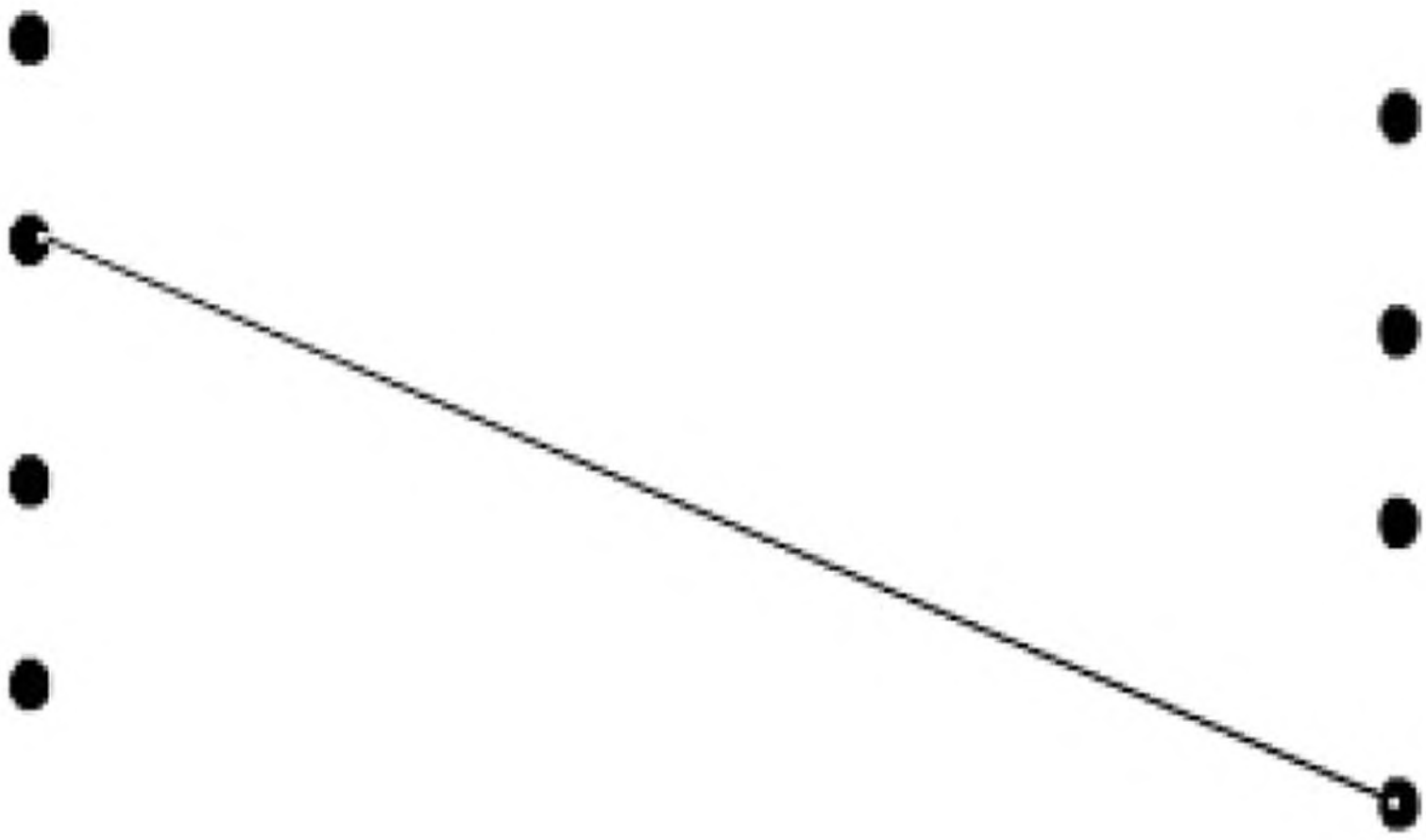
The arrangement of human beings as seen above is not connected to any formal regimentation as in a military, or by any statutory social apparatus, as one say is the feudalism in England. The arrangement is purely arranged by multi-form words and usages. Each individual in this pattern would be in different locations in different link patterns. That is, when different persons speak, they can arrange the same person in a different pattern, if they want. However, in each pattern this person has a definite location.

I am now speaking of two different persons in two different link patterns speaking to each other.

The minimum visualization of this idea might be like this in English

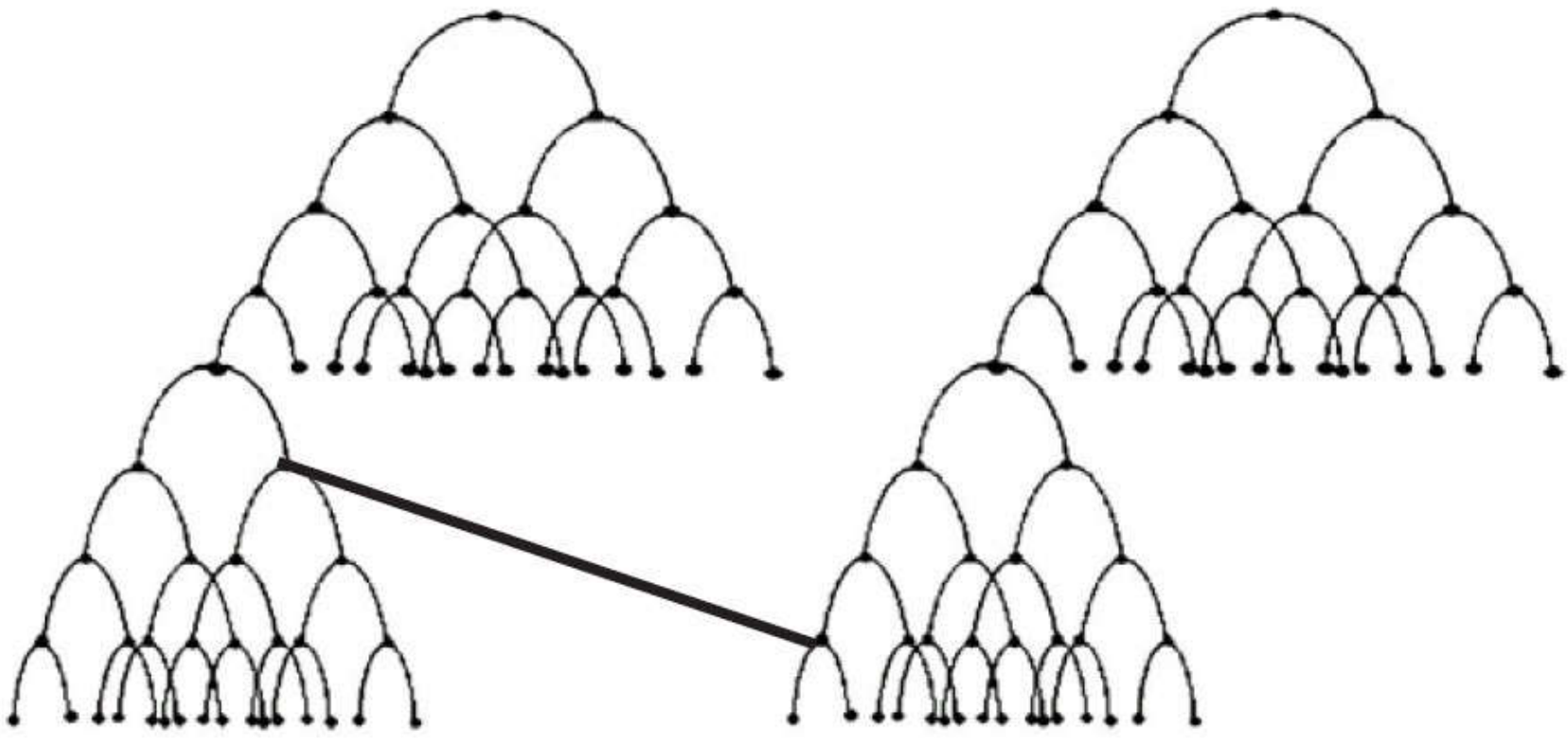
And in feudal languages, human beings are arranged in a hierarchy. Each of the individual dot (the person) has a particular level in his own link pattern. He has persons above him and persons below him. In the image below, each dot is a person.

So the communication is like this:



Again this can be elaborated as the link between two different individuals in two different link patterns.

And the picture can be enlarged to this.



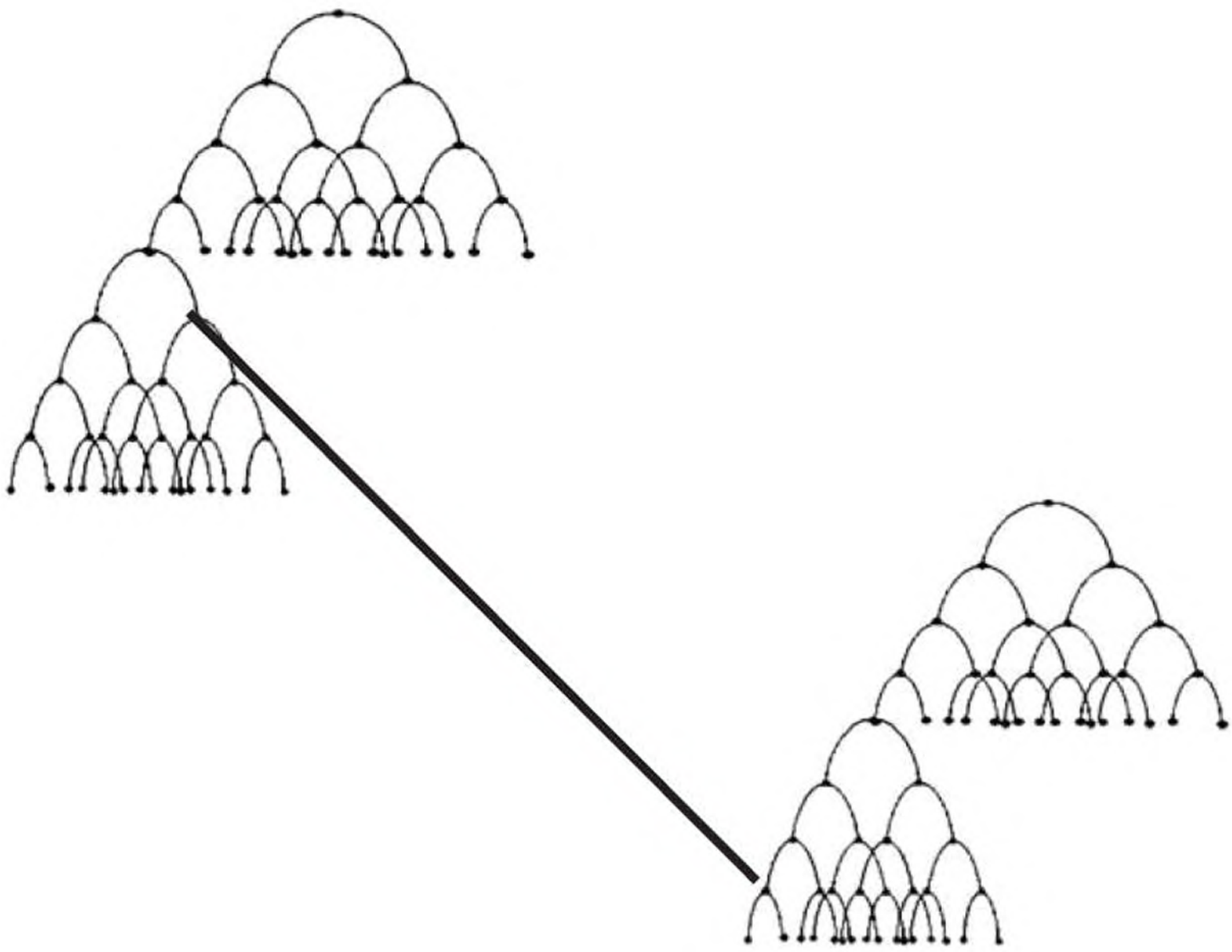
However, again there are more complications.

The first issue is that that even each link pattern would have different heights in the language codes.

For example, a senior government employee and a carpenter in the nation of India. Each of

them is identified to be in different link patterns. Each of the link patterns is given different elevations in the language. In traditional social codes, the government officials are in the heights. Only during the brief period of English rule, did the government babus come down slightly and the others go up.

Now look at this communication link:



This is one issue.

The second one is also quite a powerful one. That each of the dots (the persons) has three or more personality level forms. The highest, the medium and the lowest. See this image:

Cover page

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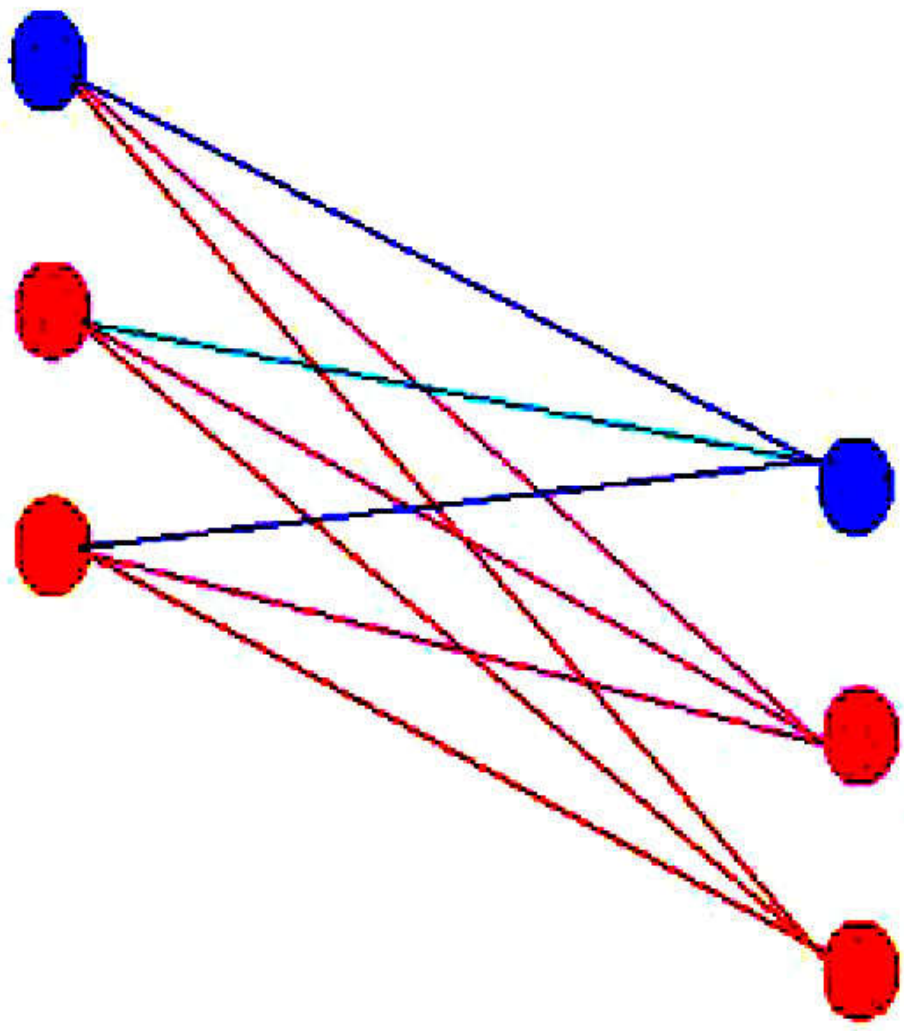
Please note that each side is actually one single person. Yet, he has three mental levels.

Now the communication between two individuals in this minute picture is can be one of the varying links I have given below:



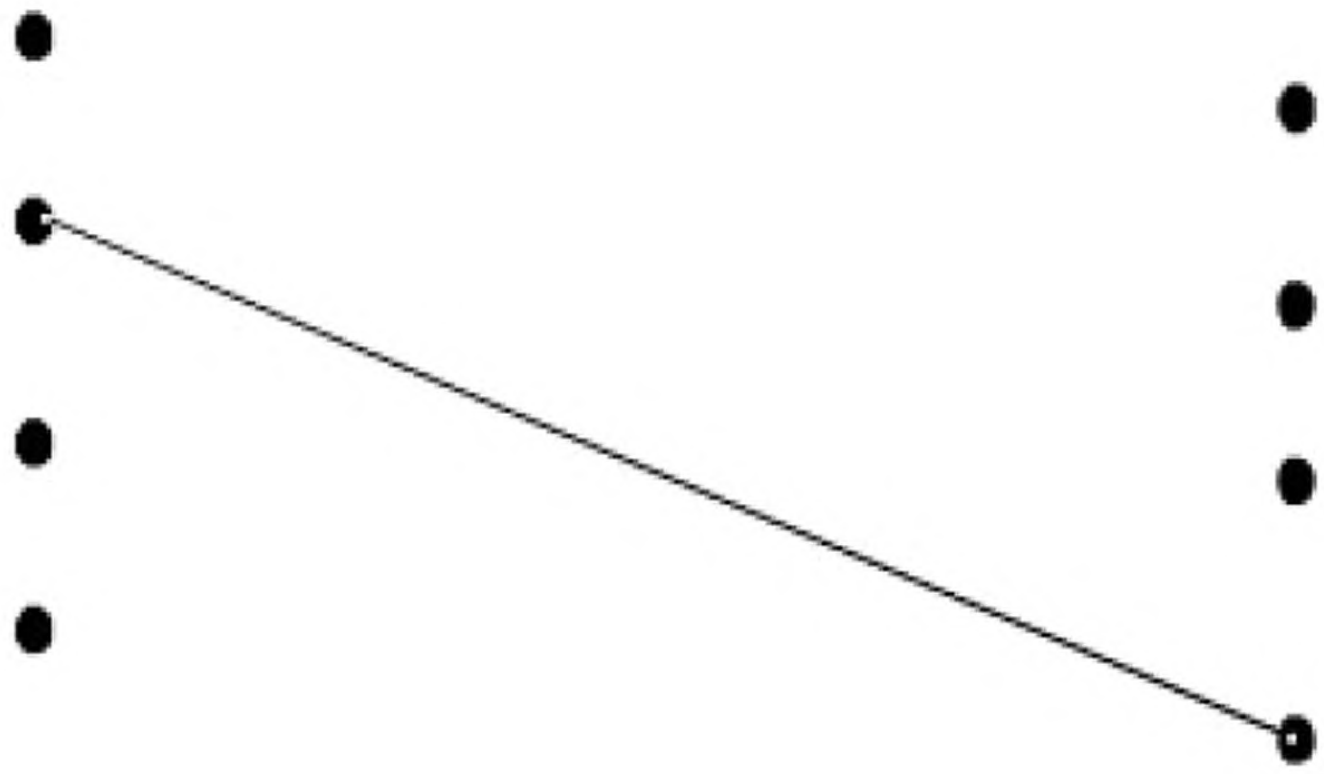
Other books

Bear in mind that even though I have used only three colours, each of the different links really should be shown in different colours. And the real varying levels in feudal languages not really three, but more. And much more complicated.

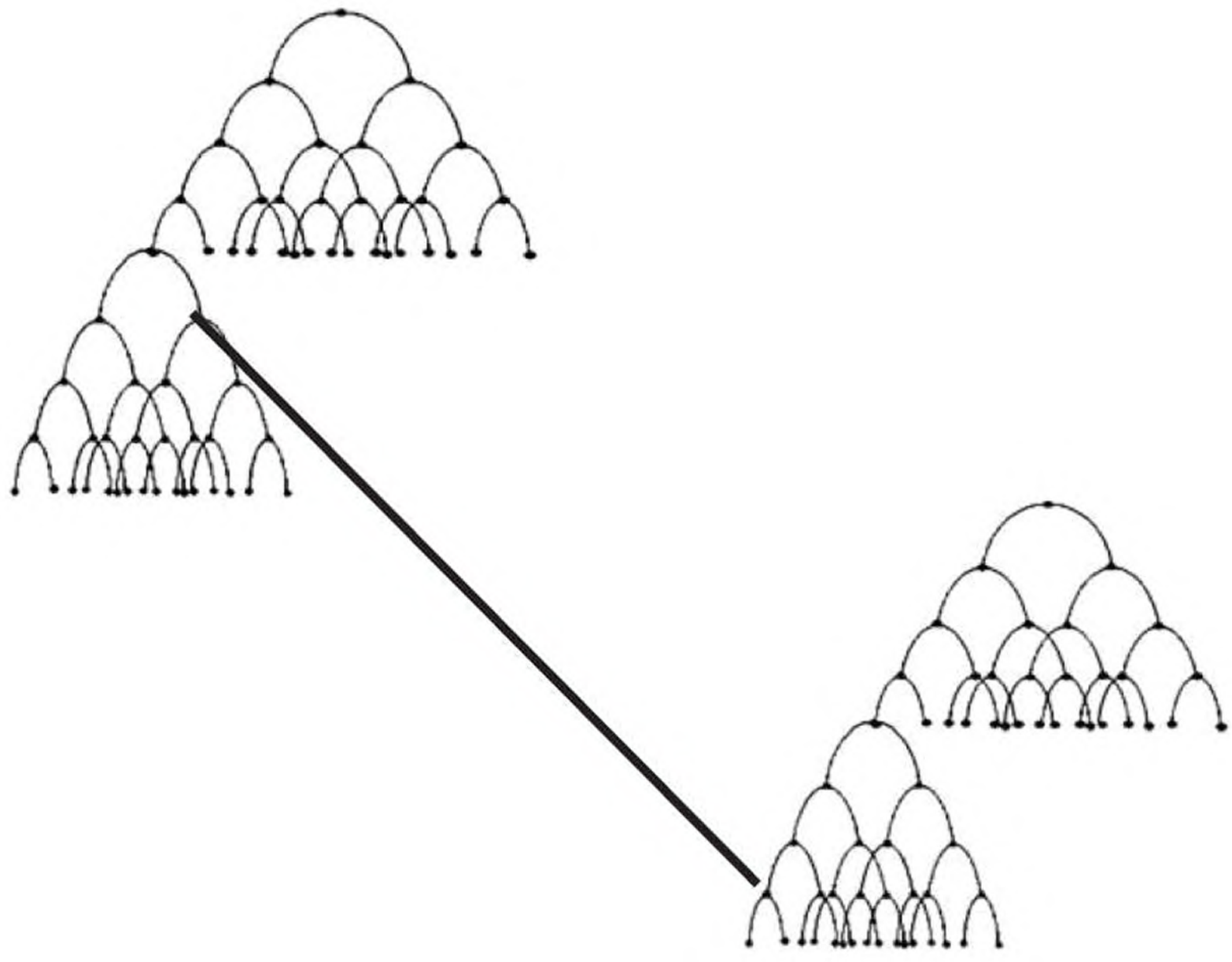
Now what have I proposed?

A simple communication link in English which can be shown by this image

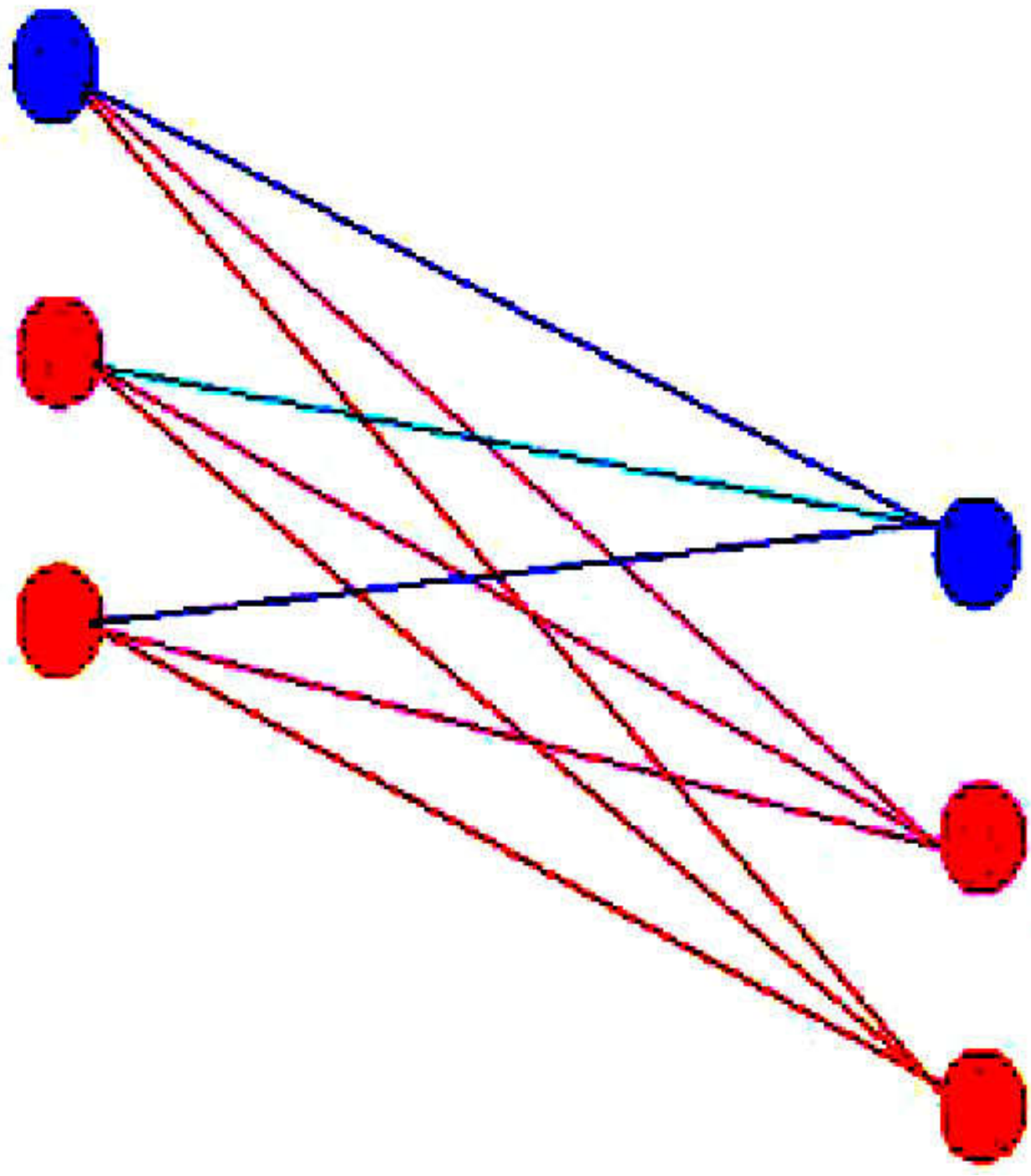
has a complicated mix of these three images: 1. Links between varying human levels. {Each dot is a person}



2. Link between varying link patterns of varying levels: {Each dot is a person}.



3. Each individual dot (person) itself being in varying internal levels and the communication link being made complicated by this factor. {Each side is one individual}



The communication is dangerously much more complicated than anything a native-English man can visualise. However, in reality communication is not so difficult. It is like studying division in arithmetic. Ex:

220 ÷ 5 = 44

When one studies in the lower classes, there are elaborate steps to go through. However, when gets to learn the route, the division is done in a more or less automated manner. Likewise, when one learns to speak in feudal languages, the assigning of varying levels, snubbing, pejoratives, ennobling usages &c. comes naturally, and spontaneously.

The mental process moves fast on the correct route. Many things like need to be obliged, obsequious, be honest, cheat, snigger, sneer, snub, taunt, by-pass professional etiquettes, pay homage, take bribes etc. are encoded in this communication route.

Everyone in a feudal language social environment is affected. By being ennobled and obliged to, or by being snubbed, degraded,

insulted, and offended, or by being excluded from certain positions, locations and routes. Or hurt by the carnivorous nature of the certain selected words. Apartheid is naturally encoded and as well as repulsiveness. Yet, no one mentions these things in so many words. And that is the beauty of the codes.

I need to stop. There is much more to mention.

6. EQUALITY and FREEDOM in a Slotted Social Space

Even though I do post a lot of words in this blog, the fact is that whatever I am speaking is quite easily understood by an average feudal language speaker. However, due to the strange difference English has from feudal languages, English native speakers might find it quite difficult to understand what I am saying.

In this post, I will deal with the issue of equality and freedom. It basically has no connection with what is usually discussed in English nations. In fact, most political and social concepts when discussed in English nations, have not much connection to the realities in feudal language nations. In fact a very topsy-turvy picture gets imagined in English. Which basically skims over the realities.

Since the theme could be big, I can only deal with the frill elements. I start from somewhere near to the heading: **What has to be manipulated in Chapter four: Engaging the gears inside the vice-like grip**

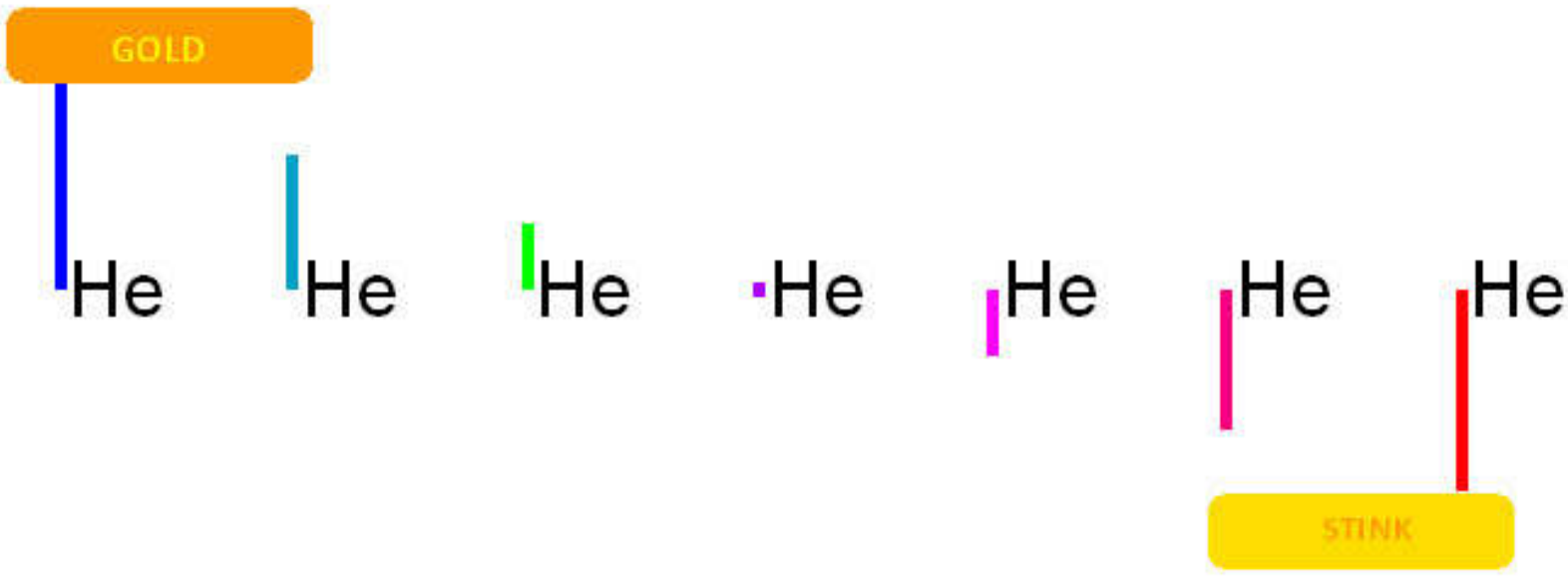
In feudal languages, there is absolutely no concept of human equality in any sense of the term. Each man is big, normal or small. Depending on the language or dialect, the ambit can even go from huge to minuscule.

In English, a man is just He. Or Him. Or She. Or Her.

In feudal languages, each He or Him is fixed with an adjective that goes along with He and Him. These adjectives are something like: Huge, Very big, Big, Normal, Small, Very small, Minuscule &c.

In feudal languages, a human being can be defined in different levels of social heights. Up from towering heights, to lowly positions right inside dirty holes.

See this figure:



It is possible that no English academician or social activist who speaks on human equality has ever known or mentioned this fact. Even though there have been others who did know it, and failed to convey the information.

Now, there are various facets to this information as regards England.

One is that feudal language speakers actually mention and places each and every individual in England in one of the slots. In each slot, the individual has a different social height. The*heights* is of ennobling gold. The *depth* is of stinking dirt.

Yet, it is a relative concept. For, I had mentioned a numerical value ambit for each level in an earlier post.

The **second issue** to understand is that feudal language speakers themselves are in various heights or depths. Actually in feudal languages, each person is a towering mountain, a normal mountain, a hillock, an average person, a small hole, a pit or a canyon. When one associates

with any person, it is like associating with a height or a hole.

This is one of the most powerful reasons that in nations like India, there is marked social segmentation. People keep a social distance from others. The heights can dwarf the other. A depth can pull the other down. It is a terrorising possibility. For, depending on the social heights, every word in the communication changes. Routes of command, social prestige, earning capacity &c. are connected to the relative heights.

In feudal language nations, a lot of social welfare organisation work *ostensibly* for social development. However, at best it serves as a platform for the social activists and MSW students. For, they never ever allow the lower persons to move to higher indicant word levels. In fact, in each and every word, they position the other side in the stinking dirt.

Only during the English rule, there was a very unconcerned effort at improving the social levels of the underclass. Not because the

English men were all great altruists. But because in English, it was quite difficult to perceive human indignity as well as human heights, as is quite candidly encoded in feudal languages. However, basically it is a thankless action. For the persons who improve invariably move into the higher levels of the indicant word codes. From here, he becomes the next agent for social or individual suppression using the word codes. Moreover the upper class or upper positioned persons find the whole effort at improving the under classes as a very dangerous action with explosive possibilities. They wanted the English colonialists to somehow run off.

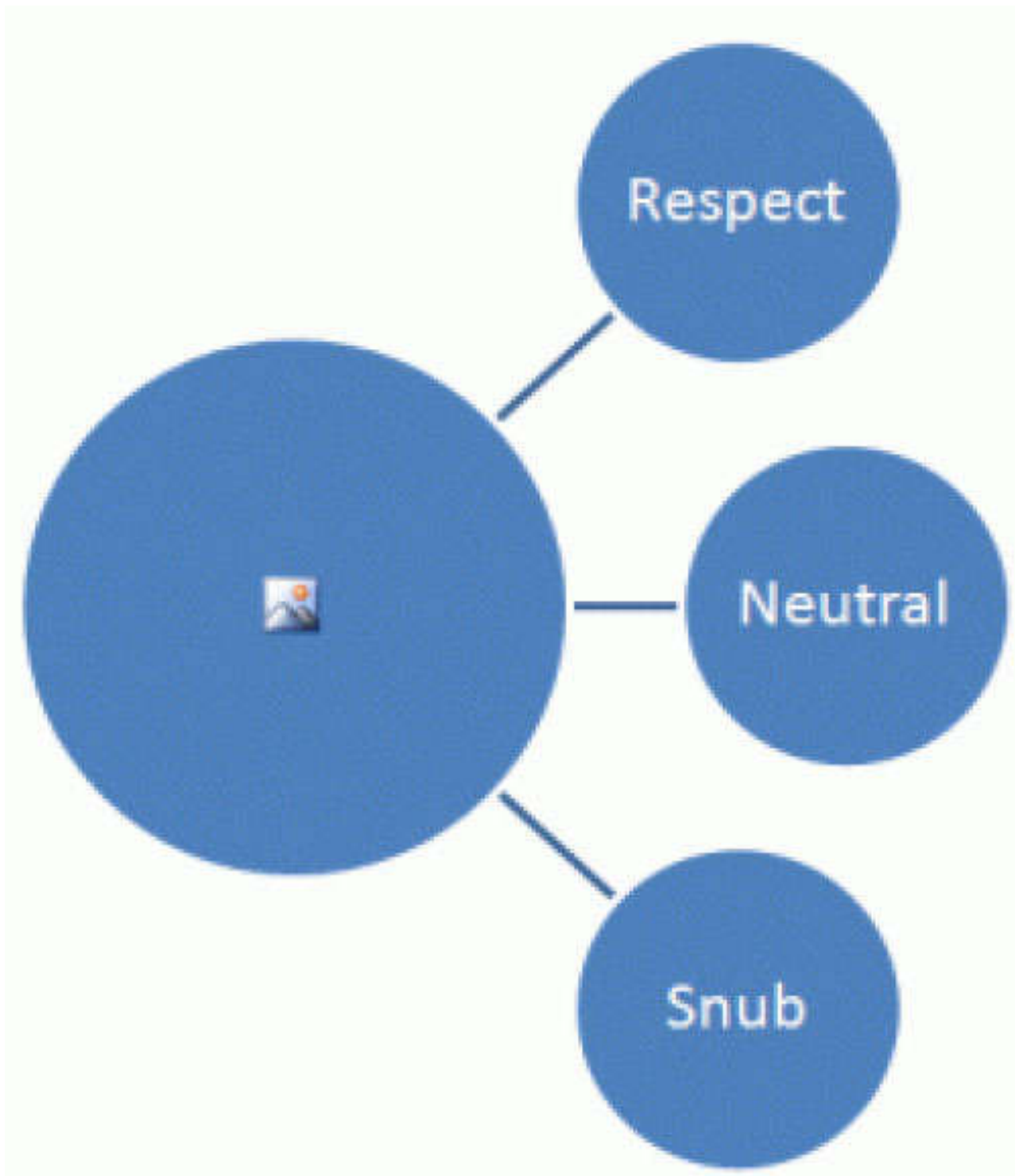
From feudal language perspective, English colonialism contained a huge lot of endeavours which only fools would do in feudal language social set ups. That of thinking in terms of human equality and right to freedom.

Ambit of freedom

I have the reached the domain of human freedom. I am commencing from the

section: **Route to freedom and liberty versus pathways to social paranoia** in Chapter Four.

I had placed an image in that section.



Suppose a female (the big circle) is sitting in a room. She opens the door and comes into the outside hall. In the hall, a number of persons are sitting. The language of communication is English. She is mentioned using the words She, Her, Hers etc. and her name is also mentioned with or without a Mrs. or Miss prefixed. She is addressed using the word You. (Using the name is a very powerful coded area in feudal languages. Native-English speakers have no idea about this)

She speaks to the others using such words as You, He, His, Him, She, Her, Hers &c. In the communication, there is no usage or words that can position anyone on the golden heights or stinking dirt. It is actually a wonderful ambience. One which is not much appreciated in England at the moment.

Now think of the same scene in a feudal language setting.

She comes out of the room. Others see her. They mention her and speak to her.

It is a here that a very curious right comes to the fore. The others can choose the words for You, She, Her, Hers &c. See the image given above. The words can be that of Respect. Or it can be neutral. Or it can be that of stinking disrespect.

However, there is no expletive or profanity. Nothing that is illegal. Just a **right to evaluate** the other person and assign a social value. In fact, the others can discriminate her by judging her various facets. Depending on the

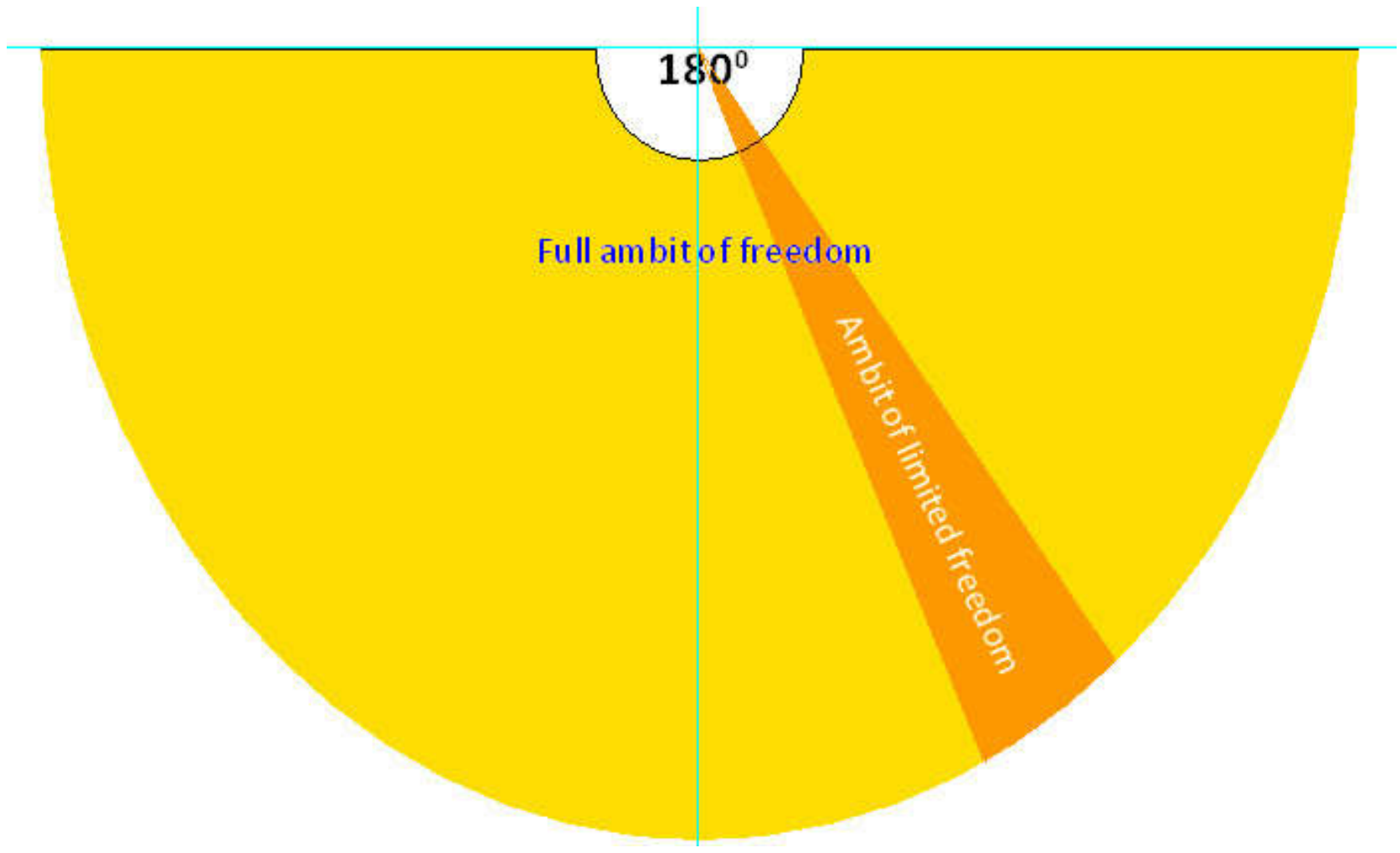
word, she moves up or goes down. As shown in the image above.

In one South Indian language, the word She can be Avar, Ayyal, or Aval. In another language, it can be Oar, Ayaal, or Oal. In north Indian languages, there are similar ranges of words. The same can be case with Chinese, Far-east and even African languages. I can't say for sure, for I do not know these languages. However, in an online discussion I had with a South African native language speaker, she (the other person) did admit the existence of 'pejorative versus respect' words in the native languages there.

I know that I should stop at this point, because the word count has exceeded 1000. However, I need to finish this topic on human freedom. There is a lot of mention on this topic.

So I will just give one image here to depict the range of human freedom and liberty that is naturally allowed. It is something that the feudal language social set up allows. Also what is made known to the other person's mind.

Look at this picture. If this is the range of full of freedom, allowed to the person who is assigned the higher indicant words, what is the range that is there for the persons who are assigned various levels of lower indicant words?



This is a theme that requires much elaboration. However, before concluding, I might as well mention that as England starts speaking feudal languages, a strange type of inequality would start ticking over there. One which is weird and has no foundation in English. Yet, quite powerful, discernible and of *disintegrative* quality.

My exposition here is not on ethnic, racial or skin colour issues, but on the codes in the software called language.

I will continue……

7. Respect versus pejoratives

I have reached a point wherein I need to proceed on three routes. One, on the aspect of FREEDOM (an idea which has nothing to do with what it means in English). Second, on the issue of people trying to RECLUSEthemselves, and if that fails, to flee a place where another kind of people get empowered. This second one is actually deeply connected to the first.

The third thing that I should take up is the issue of 'RESPECT VERSUS PEJORATIVES'. I mentioned in my last post that one person of native-African language nativity of South Africa had admitted that the issue of 'respect versus pejoratives' was there in South African native languages.

Here I would like to mention the comment made by **lao** quoting from my last post: "…. is quite easily understood by an average feudal language speaker …." I'm sure there are millions of them

The fact is that English is near unique. The number of feudal language speakers in this

world, among human beings (apart from BEINGS currently mentioned as animals) would be near to the total number of human beings minus the total number of Englanders and the speakers of a few other planar languages.

This places both England as well as Englanders in a very special position; a fact which STAY-OF-HOME Englanders were never aware of during the colonial days. I assign this uniqueness due to the fact that as of now I do not know any language which might have the same planar link codes as in English. I have heard that unadulterated Arabic has some such features. However, I do not know how words link to social arrangement in Arabic. And as in the case of English in Asian nations, Arabic, I think, has not been able to lift itself above the overwhelming grip of the feudal languages and low quality social systems that exists all around Arabic speaking people. It is quite possible that spoken Arabic has been corrupted by the proximity to population groups who literally exists in varying levels mentally and socially.

In a way, **Iao's** earlier comment about the usage of the word 'Boy' to Negro 'slaves' might be a slight approximation to what happened to English in a similar manner, when it tried to accommodate persons who quite obviously were the lower suppressed classes of the African continent in those days. (Even now these people are trying to escape the place in similar sea voyages, RISKING asphyxiation. If they manage to reach an English nation, it would be elevating experience. If they reach some feudal language nation, they had it!).

See the picture of African slaves after being saved by the British West African Squadron from Arab slave traders.

Respect versus pejoratives

Now let me speak of Respect versus pejorative. This is, at this point, a digression, in that I have to pause the continuity of the last chapter.

There is the word ‘RESPECT’ in English. One understands its sense in English. And one sees this word ‘respect’ being used variously when one mentions Asian / African / Mafia social communication.

[In the case of Mafia, when I read Mario Puzo’s **Godfather** in the year 1982, I immediately understood the context as that of a feudal language communication system. That of control and command being directed and maintained through the language codes. There is the insistence on Sicilian dialect being mentioned all along].

When this word ‘respect’ is mentioned in connection to feudal languages (Asian, African &c.), the meaning is quite wide. In English, respect is connected to appreciation of QUALITY, KNOWLEDGE, REFINEMENT, HONOURABLE ACTIONS, COURAGE,

HONESTY, CHIVALRY etc. However, in feudal languages, it has a very powerful meaning and sense. In fact, it is actually a part of a huge and powerful social machinery. Here words act as switches, triggers or even actual physical components of the machine that can accomplish physical actions such as push, pull, make a person stand up, sit down, show power, exhibit diffidence &c.

In English, if one says, ‘He is a very honourable man. I respect him’, or ‘She is a great scholar. I respect her’, it has no self-depreciating or self-humiliating sense. It is just a feeling of a particular kind of adoration for some splendid human quality. However, in feudal languages, this type of ‘respect’ has no meaning, and even to mention such a thing is simply being silly.

In feudal languages, ‘RESPECT’ is addendums to words of address,referring and to the names. And they connect powerfully to the huge social machinery.

People who are powerful are to be respected. This power can be official power to hurt,

physical power to hurt, financial power to dominate, professional status to manage by suppression, parental power to control, teacher level to beat and such. None of these persons, if they do not have the power to hurt would actually derive ‘respect’. Even teachers who simply are great in teaching without an apparent framework of a powerful school or college or some such thing to intimidate, wouldn’t get respect.

If knowledge would have given ‘respect’, the greatest ‘respect’ in the Indian peninsula region would have been for thecarpenter class of the subcontinent. For, they then had fabulous technical skills by which with no modern machinery in their possession, they would plan, and built huge and towering buildings. Yet, they were maintained on the lower scales the verbal ‘respect’ and hence treated with disdain by the upper classes. However, under the Master Carpenter, there would be small persons who would have to bestow ‘respect’ to the Master Carpenter.

Now, this giving ‘respect’ to another person is a terrible thing in feudal languages. It is more or less social or positional subordination. The horror is connected to the pejorative indicant words that come to attach on to the person who does the ‘respecting’. And to their verbal sounds. Pejorative words can have hurting sounds. Pejorative words which are used in a tone of affection might have a slightly different tone and tune.

Respect is not given to a person of refinement or politeness or someone who is kind or helpful, or someone who is honourable or truthful, or someone who show professional etiquette, or someone who cannot be bribed or someone who does not indulge in corruption or nepotism. Actually all these persons usually get only pejorative part of the verbal codes, unless they have some other power attributes which can hurt others.

‘Respect’ has to be compulsorily given to the rude, dishonest, arrogant, powerful individuals who hold the power to GIVE / REFUSE TO GIVE, TAUNT, ALLOW/DISALLOW, PERMIT /

REFUSE PERMISSION, LICENCE / REFUSE LICENCE, AUTHORISE / DISALLOW, DELEGATE, HURT, GIVE EMPLOYMENT / REFUSE EMPLOYMENT, GIVE WAGES / REFUSE WAGES etc. Generally these are persons in senior position, elder persons, parents, government employees, teachers, social bosses, employers &c. Naturally when 'respect' is extended, an affectionate bond from the heights to the depths forms. It is the natural relationship in a feudal language communication system.

Yet, extending of respect to the other is forced and self-depreciating and humiliating, and an admission of lower social or positional worth. It is not a standalone action. Respect is encoded into physical poses and gestures. For instance, when using words of respect, varying poses of respect are acted out in the body posture. It is natural and in tune with the level of self-depreciation extended. Actually native-English speakers do not have any idea about this.

Actually a minor forgetting or disinclination to act out a 'respect' can create huge mental

stress on the person who has to be respected. In this sense, the lower group do hold a very powerful weapon to distress and dismantle. I will discuss this point in detail later.

I remember an instance when I was studying in my 9th class in a state board school. The teacher came into the class. Everyone has to get up. Everyone did. I was engrossed in reading a book. I did not notice the arrival of the teacher. He sat down and called me. Thinking that he had something specific to tell me, I went fast to him. He simply gave me a series resounding slaps continuously on my face.

Calling me totally unacceptable pejorative, dehumanising words (his right) like NEE, EDA etc.

From an English perspective, there is nothing wrong that I had done. I had not done any mischief, or created any rumpus in the class. All I had done was not get up when the teacher came.

The power in my inaction cannot be understood in English. In feudal language social codes,

these are very powerful codes that can dismantle another person's right to leadership, and picture him as a nonentity. Yet, do not think of feudal language social systems as a military regimentation. There is a very powerful difference. I will speak about that later.

Gandhi

There is this story from the history of British-Indian political activities. During one meeting, Jinnah, (later the father of Pakistan), mentioned Gandhi as Mr. Gandhi in his speech, when Gandhi himself was on the dais.

The reaction was immediate. Gandhi followers literally screamed abuses at him and

made him run off the dais. Only persons who were ready to mention Gandhi as 'Gandhiji' were allowed to function in Congress party by Gandhi followers. It was to lead to a dislike for Gandhi among certain seniors in the party. However, Gandhi was very rich (son of a prime minister of small-time kingdom) and could finance media focus on himself.

In certain parts of the Indian subcontinent, during the English rule, the English administrators had to face a particular problem. The issue as they understood it was when the lower castes used 'abusive' words to the upper castes, the delinquent was caught and punished severely by the village headman. In most cases, it might be physical torture and incarceration. The judicial courts set up by the English East India Company did not really know how to handle this issue. For, to insert too much correction into social links and requirements of interior villages was not always tenable. The 'ABUSE' that was found to be so terrible a misdemeanour was just a wrong indicant worduse by a lower caste man. Actually,

English rule really give a lot of spur to the lower castes to use the new found freedom callously.

In the kingdom of Travancore,

[QUOTE from Native life in Travancore]:The proper salutation from a female to persons of rank was to uncover the bosom END of QUOTE

There is this quote from the book Native life in Travancore (Published in the year: 1883) written by Rev. Samuel Matteer of the London Missionary Society, who was one of the pioneering English Christian missionaries in India:

QUOTE: When THE VALANS CONVERSE WITH HIGH CASTE PEOPLE, THEY MUST USE THE OLD TERMS OF HUMILIATION AND SELF-DEPRECIATION. END of QUOTE.

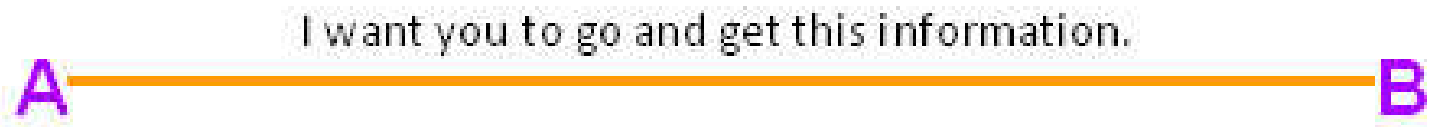
Rev. Matteer did not really understand the situation. It is not the Valan caste alone who acted out acts of humiliation and self-depreciation, but everyone who extended respect to any higher persons.

Now to a deeper discussion

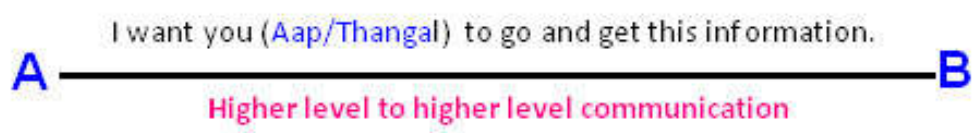
In the Indian peninsular region, there are varying words ranging from respect to disdain for You (depending on the language), He, Him, His, She, Her, Hers &c. Even a single change of the exact form can be ofterrible mental effect, which in turn can affect the body also. For instance, the communication between two persons:

“I want you to go and get this information”.

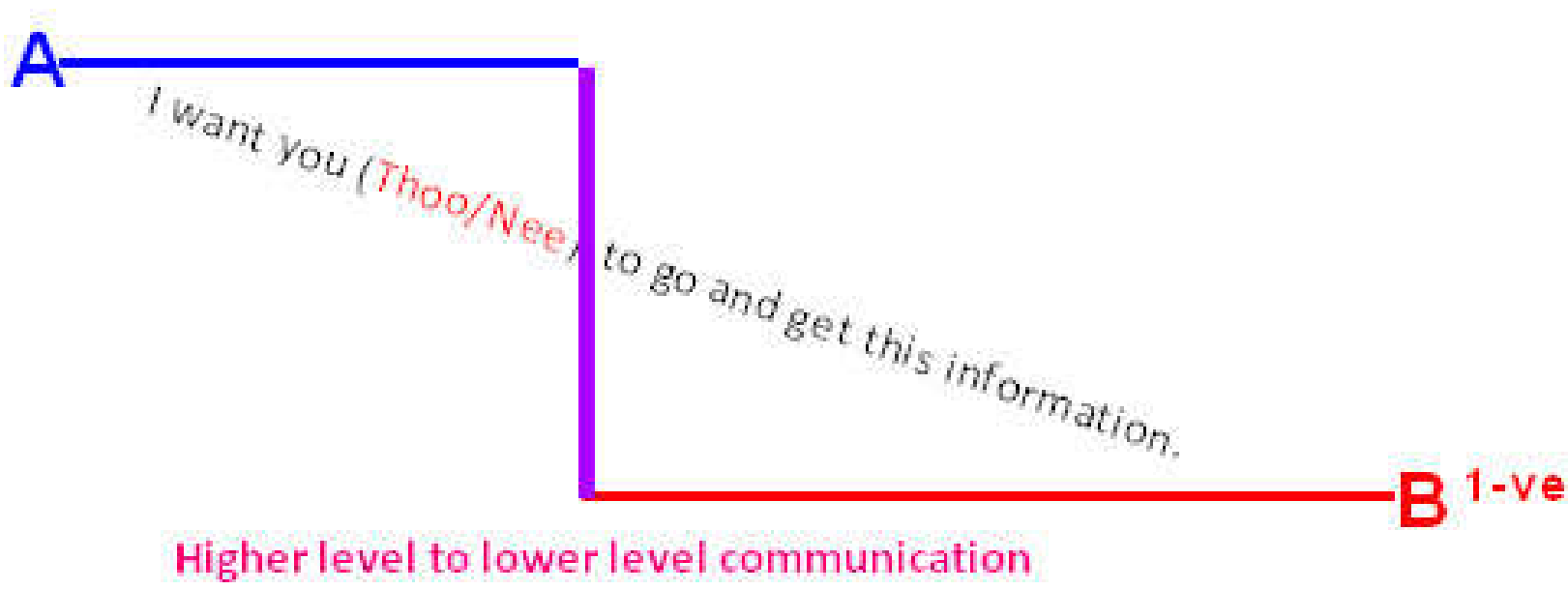
It is like this in English. See the picture



In a feudal language, it is different. Depends on levels. Between two equals, both at a higher level of equal dignity communication or both at a lower level of equal dignity communication. See the picture.



Now, in higher level to higher level communication, one side can suddenly inform the other that he or she is in a social hole. By just changing the You. See this:



The effect is terrible, and the other side can feel a sudden drop through sheer freefall space, if he or she is of some personal dignity. If he or she is accustomed to this lower level, then there is basically no fall as such. Only a feel at home in the stink.

Here I would like to mention two more items today before closing.

One is that generally in feudal languages, using the name, i.e. calling a person by his or her mere name, addressing a person by his or her mere name, mentioning a person by his or her mere name, are generally seen as signalling that the other person is a NONENTITY, A

SUBORDINATE OF LOW STATURE, A SOCIAL STINK, A JUNIOR, ONE OVER WHOM THE FIRST PERSON HAS DOMINANCE etc. It can also signify that the other person is an equal. This equality can be a dangerous equality, at times. For, people who are positioned on the lower pejorative location in feudal languages claiming equality by a crude short-cut method can really give a real physical and mental jolt to anyone who does not want that level of equality. Note that even the feudal language word 'equality' has connotations that cannot be explained easily in English.

Even though there is currently a feeling of rapture among English speakers in the bringing of usages such as Mr. Mrs., Miss etc. to near oblivion, and replaced it with mere name, there is a wider machinery at work. The tragic effect of allowing persons with no right to meddle with the exquisite codes inside English will be clear only when the nation slowly shifts towards feudal language speech codes.

Actually feudal language speakers use respectful suffixes to a person's name to 'respect' him or her, when addressing, calling or referring to him or her. Not using this is actually a sort of social homicide. Such words as JI, BHAI, SABH, MEMSABH, MAADAM, SAAR etc. are used.

However, when these people speak in English, they have to use the English codes, which Mr., Mrs. Miss etc. when the relationship is formal or slight. I am not sure how many do it. It depends on the native language of the person. A feudal language native-speaker actually carries a virtual hierarchal frame of human arrangement around him as a sort of aura. Sitting inside that frame and briefly speaking English, may have certain serious issues which might need deeper discussion.

The second point is that, even though I have depicted the suppression, lowering and snubbing tool of the upper positioned person, in a feudal language ambience, this is not the real terror part of the communication. There is another more brutal area of terror and abuse.

Much more horrific than any abuse that the English world has ever discussed.

I will continue….. taking up the first two points mentioned in the beginning.

8. Social flight if seclusion is not possible

Social flight if seclusion is not possible

It has been around one month since I posted last. It was my aim to make one post every week or so. However, after my last post, I was overwhelmed with work. Even now, the density of time demand is not over. However, everyday I remind myself that this series of post are in an orphaned state, and I need to reach them to some solid shore.

I do not know if I am ready for the writing. For, my mind is still barren of ideas. May be as the writing proceeds, things might brighten up. I think I will also have to catch up with what I have already written.

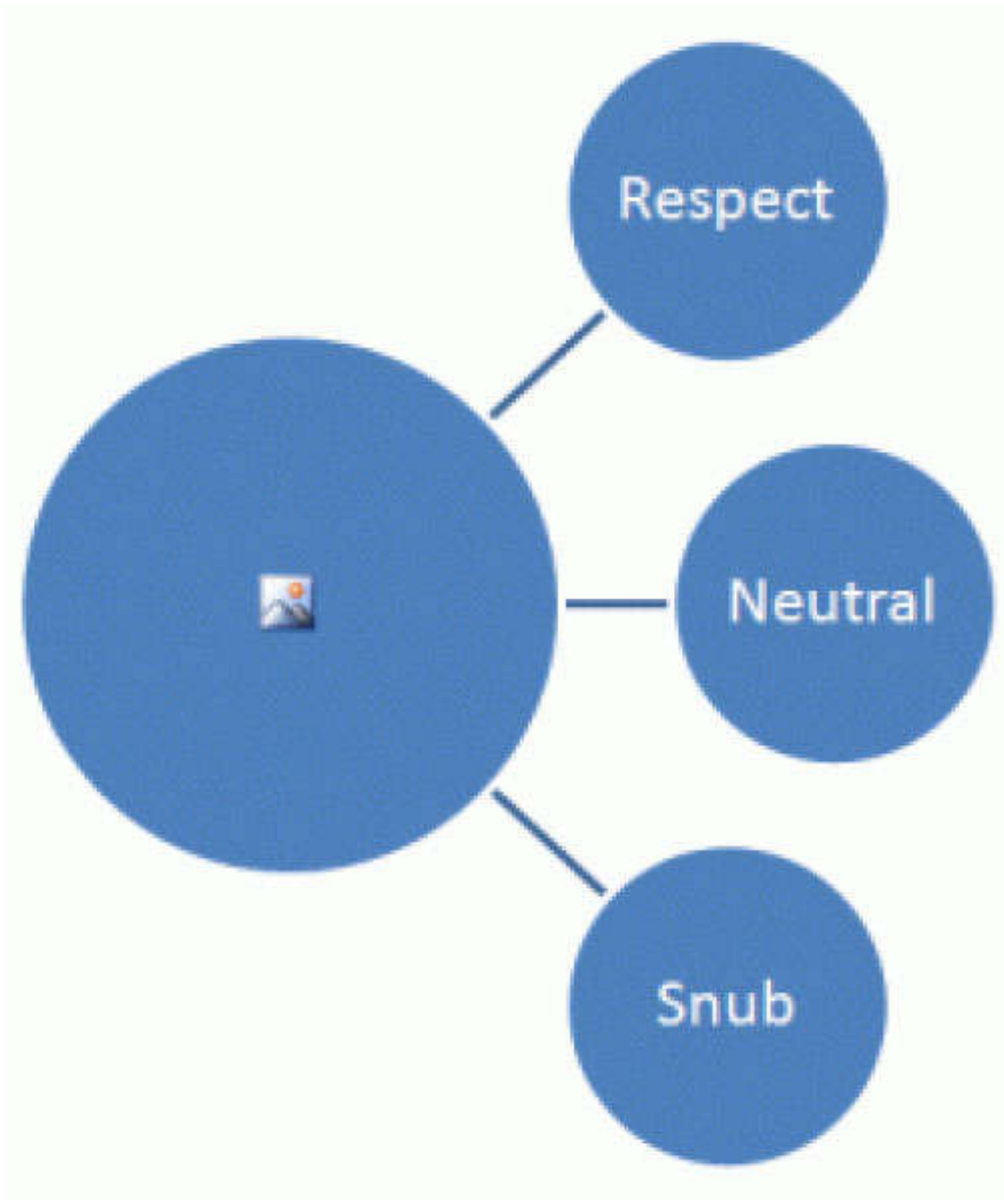
I find that I stopped at the point:

QUOTE: ONE, ON THE ASPECT OF FREEDOM (AN IDEA WHICH HAS NOTHING TO DO WITH WHAT ITMEANS IN ENGLISH). SECOND, ON THE ISSUE OF PEOPLE TRYING TO RECLUSE THEMSELVES, AND IF THAT FAILS, TO FLEE A PLACE WHERE ANOTHER KIND OF PEOPLE GET

EMPOWERED. THIS SECOND ONE IS ACTUALLY DEEPLY CONNECTED TO THE FIRST. END of QUOTE.

I will proceed thus, with trepidation (for I do not know what will emerge on the page):

There is this image I gave of how a person entered into social conversation or social interaction or social presence, in a feudal language society. [**EQUALITY and FREEDOM in a Slotted Social Space** (Chapter Six)]



A female is living in a house. She comes on to the road. In English, what has happened is simply: SHE has come out on the road.

However, in many feudal languages, what has happened is not so simple. For the purpose of illuminating the idea, I will derive the text from the current day usages of one of the various south Indian feudal languages.

Avar has come out on the road.

Maadam has come out on the road.

If her name is Rani,

Rani Maadam has come out on the road.

Chechhi has come out on the road.

Rani Checchi has come out on the road

Anti (aunty) has come out on the road.

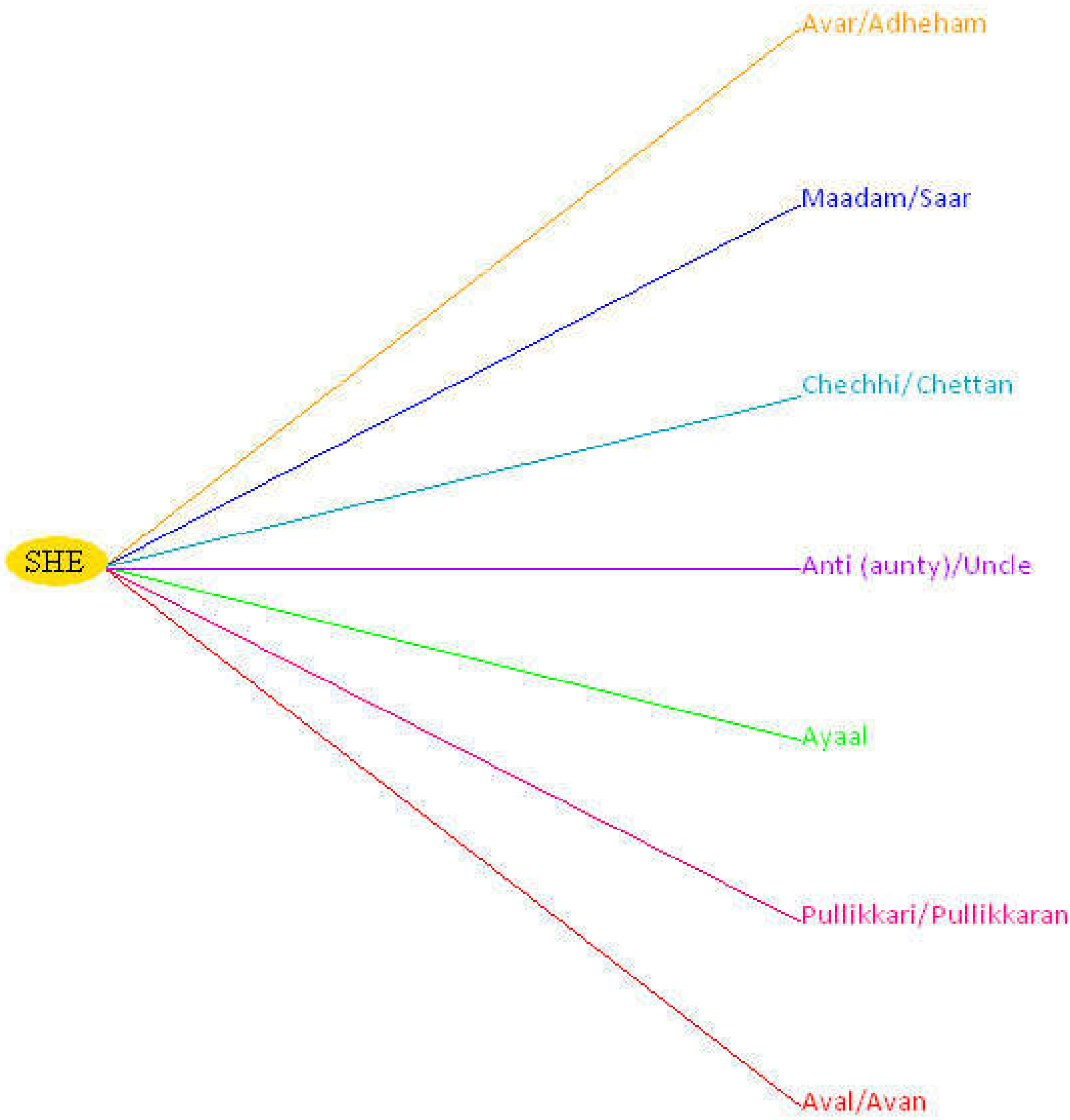
Rani Anti has come out on the road.

Ayaal has come out on the road.

Pullikkari has come out on the road.

Aval has come out on the road.

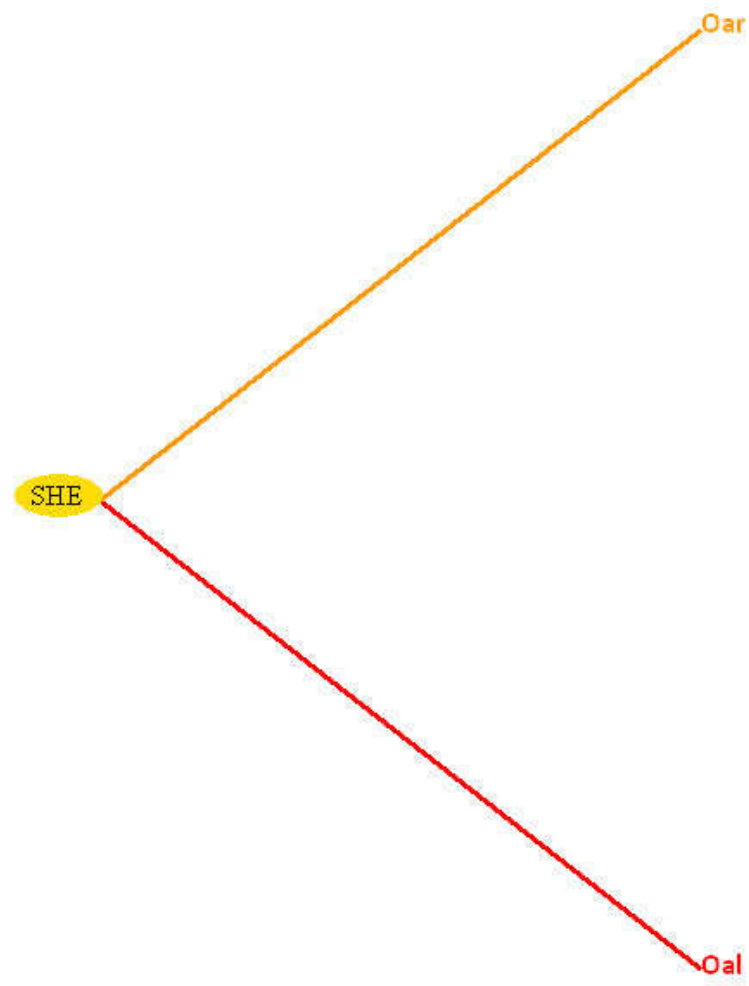
One sees a huge range of levels for SHE.



In the nearby language of Malabar, there are basically only two versions. Other than with use of names.

Oar has come out on the road.

Oal has come out on the road.



In this language, the fierce dehumanising of human attributes from total gold to total dirt or irrelevance, is much more abrupt and of more terrifying possibilities. For, by choosing between just two available word codes, the persons can be displaced from one location and moved to the exact opposite social heights.

The problem here is that each location has definite social freedoms. The lower location is quite low indeed, from where others appear at heights. Or one is made to adjust one's personality with others of the same lower, dehumanised location.

Many other words such as EDI (no definite corresponding word in English, yet quite depreciating), YENTHale (what is it girl, even to older females who derive no respect), YENTHADI (What is it, girl (terribly depreciating)) etc. will be in the tone and words of others at this location. The GLANCES, GLARE, STARE, VIEWING etc. that this person will have to bear from presumed superiors have terrible a SNAKE-LIKE feel, or like that of a hawk viewing its snared prey. However, this

topic is quite big. I will have to deal with it at another location. Yet, this is a theme that currently has much relevance in English nations.

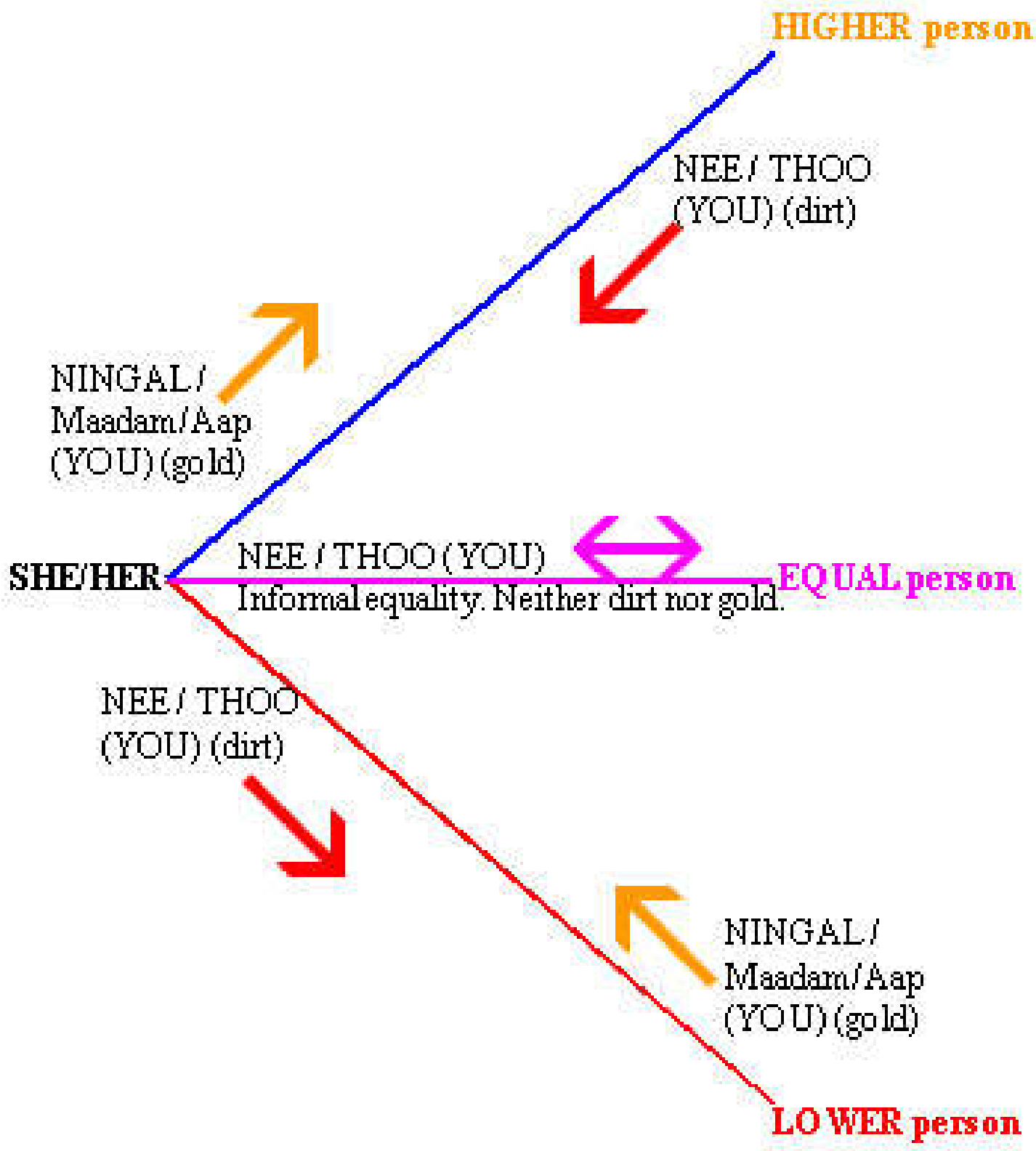
Now we go back again to the female who has come on the road (in a feudal language nation). Usually there is a specific social location for HER in the social communication. She would be comfortable with it, over years of being used to it, possibly.

Persons in the higher locations would use lower words to her.

Persons in the lower locations would use higher words for HER and SHE.

Those equal to her, also would use more or less the same words. For, at this level, the lower words arrive at levels of equality with equals.

It is like this:



Simply put, lower persons place HER in Gold words and the higher persons place HER in DIRT words. Equals place HER in words of EQUAL INFORMALITY.

Now, I do face a terrible incapacity. In that even though I do mention everything correctly here, the way a native-English reader would understand the sense would be in an English mental frame. It is like mentioning a carnivorous beast's roar and other usages in English. A terrible roar, and I translate it as, "Oh, I am hungry!" literally deprives the words of the

reality of the terribleness of the roar. For, when it roars looking at a prey, there are other hidden meaning and communications that might go along with the words. Only the prey would feel the pierce of the hidden codes.

Now, this is where the exact bestiality of feudal languages is lost in translation. For example, even the simple sounds in South Indian languages like EDI, EDA do not have any equivalent words in English. However, they do have terrible senses when used in certain circumstances in the Indian peninsular region.

[And anywhere else]

In the village area where I currently stay (Indian peninsula), the local doctor's wife wouldn't go out into the local small-time market place. However, she is quite at ease in an English communication area elsewhere, or in any place where she is acknowledged as an equal among equals. Going into the market area, she would be acknowledged as superior formally. However this need not be assured informally when she is not present. It would quite difficult

to maintain this superiority always if she were to go there everyday and mingle with the people.

[In between, note the words: Equal among equals. This is a theme about which English nations have no idea about. For, in English the logic would be, how can anyone be non-equal?]

Normally the females who generally come into this roadside shops area are those who have a suffix of respect to their names such as TEACHER, CHECHHI, MAADAM etc. Other females who might wander around with apparent nonchalance are those who are used to the lower indicant levels. For them, NON-RESPECT is what they are used to.

During the English East India Company rule time, I think in the northern places of the peninsula, the English females protected themselves with the standard suffix used by superior class native Hindi females, which is MEMSAHIB. I do not really know what was used in the southern parts of the peninsula to ward-off the non-respect words for SHE, HER &c.

This type of ‘respect’ is also quite a dangerous attribute to get affixed to one’s personality. It more or less controls one’s ACTION, POSE, POSTURE, WALK, words etc. in very tight limitations and parameters.

That is, everything about one should be ‘RESPECTFUL’. SLOW MEASURED GAIT, MAJESTIC YET SOFT/HARD DEMEANOUR, POWERFUL WORDS, NOT DO ANYTHING THAT CAN BE GARNER DISRESPECT, KEEP MANY OTHERS IN POSITIONS OF VERBAL DIRT OR PEJORATIVES, DRESS IN VERY ‘DECENT’ DRESSES, MENTION ONLY BIG CONNECTIONS AND EXPERIENCES, HAVE MONEY TO SHOW, NEVER EVER EVEN GIVE A HINT OF MORAL TURPITUDE &c. In short, one feels an entanglement at heights, with respect.

On the opposite location: A terrifying association with dirt and ‘dirt-level’ people, when not assigned ‘respect’.

However during the East India Company rule time, there was this thing. The company

officials took a very powerful pose of disdain to the upper classes of the peninsula, and more or less maintained a direct connection to the lower classes. This had certain powerful social effects. In 1858, Queen Victoria took over the reins of ruling, and then this level of links was totally abrogated. Another set of links was brought into position. That of direct link with the higher classes. The link to the lower classes was through the upper classes. As the subordinates to the native upper classes. This was to again bring in total change of social arrangement. I hope to write about this phenomenon later.

Now, the issue is that in England, there was no such ‘respect’ issue for the common folks. In the normal course of events. However, such an environment is fast changing. One of the major issues is that nothing about the common native-English individual is evocative of ‘respect’. The very usage of names without any suffixes like SAAR, MAADAM, CHECCHI, CHETTAN, BHAI, MEMSAHIB, SAAB etc. is a very dangerous vulnerability when surrounded by

feudal language speakers. The issue is that almost all other words immediately move into the lower indicant levels. However, insisting on a suffix is also another problem. The native-Englishman's innate personal freedom of BODILY POSTURES, DRESSING, GAIT etc. would immediately get restrained if suffixes come into play.

[Slowly, in the conceivable future, it would emerge that among the feudal language speaker, beneath their veneer of splendid English, and superb affability, they all do connect to each other through links of 'respect' and disdain. In their languages, however almost all native-English, including the British Monarch, would be in the location of disdain and dirt].

The English person in the colonial times was a totally different being. In that, he or she was kept in a level of honour and respect. Since they did not understand the native feudal languages much, even persons who were not on the resounding heights were not unduly bothered about 'respect'.

At the same time, the English had their own private arenas where they were at ease from the tribulations of ‘respect’. However, in present day England there is neither such ‘respect’ nor any private social arenas which cannot be encroached by such diabolic codes of human defining.

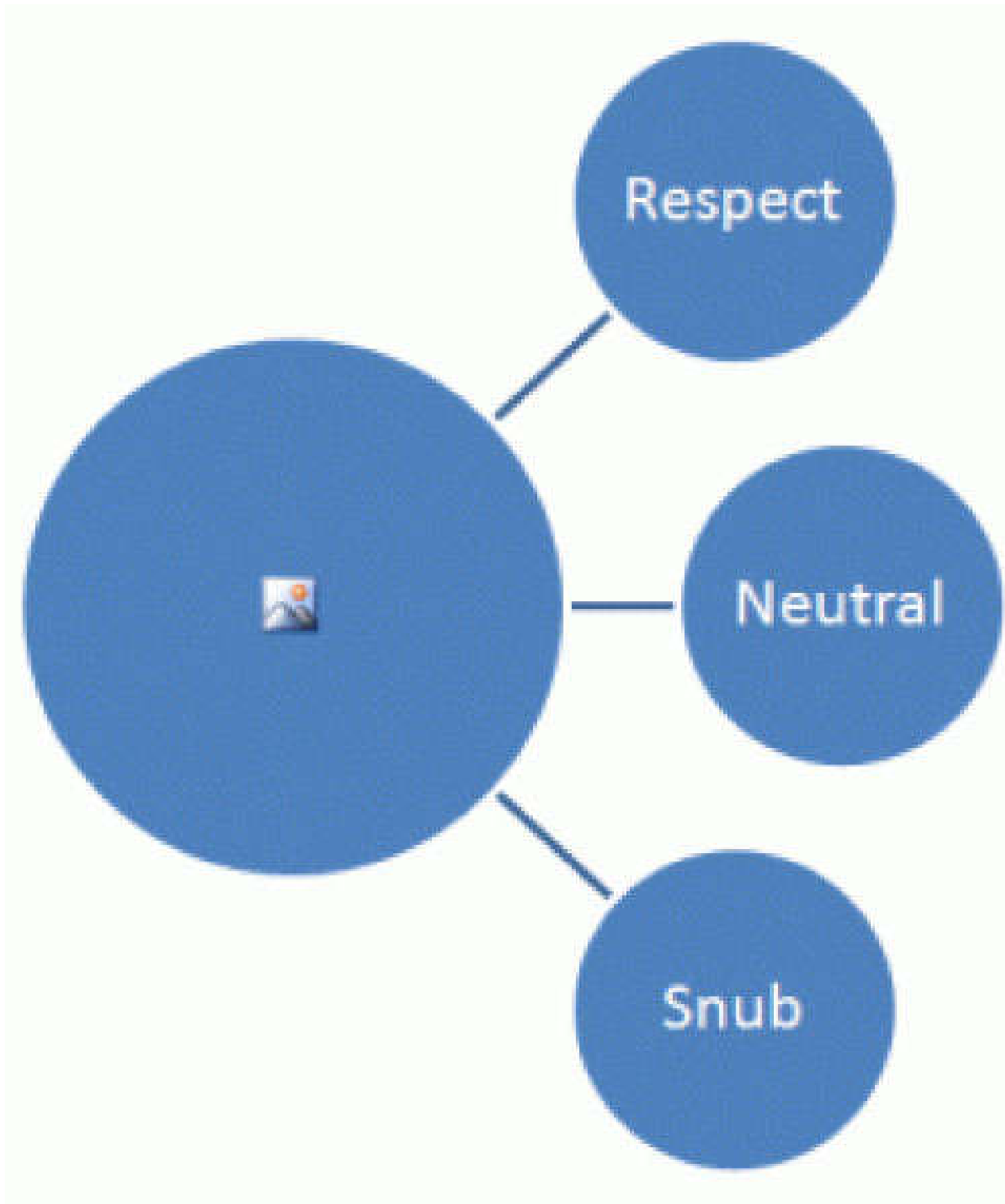
In a locality where feudal language speakers reside in significant numbers, an English female comes out on the road, what happens?

SHE and HER are monitored in feudal language codes. She is young, common, not a doctor, only a common employee, a student, lives in a small house, her parents are working class, she is friendly, she is nice, she is well-mannered, she has only a small car, she is my daughter’s friends, my son is her teacher &c. Almost everything that I have mentioned in the last sentence defines HER & SHE as a lower indicant level person. An OAL, AVAL, EDI, NEE, THOO, YENTALE (What is it girl, atrophying). These things have terrible code level power. The female will feel the weight on

the subordinating glance, stare, the pressing down weight of the codes working on the codes of reality, on the codes that design human body, and on the brain software. A kind of innate bodily change can set in, as alluded to in Dr. Jekly and Mr. Hyde (the theme is different, but there is a hidden secret in the story). Read what happened to a native English speaker when he was in the subordination of feudal language speaking social system **from this link**.

[There is much more to Codes of Reality and their relation to languages codes. I can't go into that here. I may cursorily mention that even anthropological theories might be quite wrong. Genes and chromosome has only very limited say in human design, if one were disallow the power of such codes as codes of reality, and codes that maintain human body.]

Now, look again at this image.



The native-English female (the big circle) stands on the road. Her attributes as mentioned above is low indicant. She is at the lowest level of entry. There is no defence to this code level subordination. English has no answer for it.

The complication in this code work is that the others in the feudal language social group are, (each one of them), in varying heights in terms of relationship. From varying heights, the native English persons will be pulled to each individual depth. This generally doesn’t fully happen among the feudal language speakers. For,

there is a level beyond which a person cannot be lowered. For, everyone is connected to others in powerful strings, which cannot be stretched beyond its limits.

However as far as the native English individual, there is no lower platform to limit the lowering. A terror of deep physical and mental mutation can set in.

[In between I must mention here in passing that I had done a terrific experiment. On the effect of language codes on human being. My own children were brought up in perfect English, with null to near zero feudal language ambiance affect on them, living right in the midst of feudal language social system. If anyone is interested they can download these books: 1. Shrouded Satanism in feudal languages 2. **Codes of Reality! What is Language?** for more inputs on this experiment.]

There was one short-term trainee of mine (I do take English training at times). He was going to London ostensibly to study MBA, but really to get a citizenship. He belonged to a business

family. (There is more to mention on this, but I will defer for the time being). Since his English was quite bad, and due to his propensity to use the lower indicant words about persons who are financially or age wise or in any other way weaker, I expressive told him not to use such words when he was in England. For, I told him that he would find the society quite soft compared to his own society. His use of such words could soil the native citizens.

After two years, when he came back, I asked him of his experience. His personality had improved beyond anything possible in his native place. He, who couldn't or wouldn't dare to mention any local person above him with a mere name without suffix of respect, was quite liberal in his use of mere names of almost everyone he knew in England. I simply asked him if he had avoided using the lower indicant words or usage about the native-English population. He simply went into a sort of hysterical laughter, shaking his head, as if to signify that to answer the question truthfully was not possible. In short he admitted that every

one of his friends there (all from India), spoke in their native language among themselves, and there was no possibility to avoid using such words.

Such words having a two-side sharp edge. It is a way for un-equals to create a link of equality. If done in the Indian peninsular area, it can most probably end up in communal clashes, homicides, beating up etc. The second edge of the code is that it is used to signify inferiors, dirt, or to dehumanise quality human beings.

It has a tragic effect. For the whole social machinery processes this information, and the erroneous results that come out affects everything.

The tragic side of this reality is in many ways like the recent incident in Australia, wherein someone found out that in a particular Chinese restaurant, there was actually two levels of pricing. For those who knew Chinese there was a lower pricelist written in Chinese. No one on the native-English side knew about it, until somehow the openly displayed secret got

leaked out. This is the gist of the issue. There are terrible open secrets that native-English speakers do not know of. They are burdened by the guilt of being racist, for some eerie feeling they get when atrophied by feudal language shrouded code attacks.

In areas where feudal language speakers converge, the native English might even try to flee the place. Or they would sit at home and grow obese. As was the norm in many Asian nations of yore, among the higher castes and class females, as they found it unease to move around in the full glare of the profane glances of lower castes and classes who do not exhibit ‘respect’. The reasons might not fully same, but then people, children etc. will go obese and corpulent.

I need to quote from an experience in the Travancore Kingdom in the southern most end of the Indian peninsula (1860s). QUOTE from Native Life in Travancore: WHEN THIS LIBERTY WAS GIVEN TO THE LOW CASTES, SUDRA WOMEN AND OTHERS REFRAINED FOR A WHILE FROM ATTENDING MARKET,

BUT THEY ARE NOW GETTING ACCUSTOMED TO THE NEW STATE OF THINGS, THOUGH THEY HOTLY DECLARE THEIR DISLIKE TO IT. END of QUOTE.

Even though this theme is explained in terms of castes repulsion, the deeper hidden codes is the terror of the lower castes refusing to extend words of 'respect' to the higher castes. In modern India, the caste bracket has vanished. Still the higher man's terror of the lower man not conceding 'RESPECT' is everywhere. However, many higher class persons in India have the means to enforce or extract 'respect'. In SOFT, REFINED, WELL-MANNERED English, there is no codes for enforcing or extracting respect. People have the only option to react. But that would be 'racist'.

If one were to look at people from feudal language nations as India, one would find very visible anthropological features. In any social group, the upper positioned persons have superior looks and the lower positioned person would have a suppressed demeanour. This

theme is a quite complicated, and cannot be discussed in its full ambit here. What I would like to mention here in very brief words is that modern Anthropological studies is in quite shallow waters, unless it takes into account the effect of language codes. I have done my own experiments in this regards, and have mentioned them in my own book. **Shrouded Satanism in Feudal Languages**.

Being in a position of vulnerability to feudal languages codes, can encrypt the ancient English terror, called the Yellow Streak, in Englishmen. And this would extend to English social relationships and from there to national quality.

Actually human repulsion is encoded in all feudal language nations.

Word count has exceeded much beyond expectation. I do not know about the readability of the writing.

However, going back to the beginning of this Chapter, I find that I have missed the first point, i.e. that of Freedom. I do not know if the error of

not moving through that route of discussion has affected the continuity of the writing.

PS. Only a very brief content is there in this Chapter. I need to go back to the theme of Freedom. I will in my next post.

9. Satanism in language codes

In my last post, I fear that I did lose the string of ideas and went one step ahead of what was to be mentioned in a line.

However, since my destination is still quite far off, a single misstep doesn't matter much. I intend to go back to the missed step, and finish off the theme there.

The Machine or the software

Language is the machine that holds a social system, its communication routes and connects the individuals in a society. The individual codes in a particular language decide who links to whom, by which route, and also decides on where to place each individual. Each language has a very specific pattern or design as per which human beings are arranged. There are much more that these codes can do. I will mention them later.

What I bring and where I stand

I am bringing information about contemporary language systems, from the other side of the fence. It is not like an Englishman in the

colonial times moving in some Asian or African location, and claiming that this Asian/African is acting like this or that, due to his this or that *belief, superstition, way of life, mental ineptitude, lowliness, diffidence, social problems* etc. That is simply like looking at a dog and saying that it is wagging like this, or reacting to certain human signals in certain specific ways, due to this reason or that reason, or that the dog understands it like this or that. I have read some similar things written by colonial day English/British persons explaining the social or individual behaviour of certain Asians as per their understandings. However, from my vantage position, I should say that their inference might not have been the truth, or the full truth.

As of now, I stand on the other side of the fence and try to explain what is really happening in this side the fence. In certain ways, I might be part of a very feeble number of persons who are ready to admit what is the reality on this side of the fence. Actually I have found that most people who stand with one foot each on

either sides of the fence, really speak a great deal of untruth when speaking about human rights, freedom, equality, racism, racist repulsions etc. Most of the common understandings of these things, inside a native-English social ambiance are of a very, very refined level. In fact, the greatest of English racist cannot come anywhere near to the absolute dehumanising that goes in common verbal usages used by feudal language speakers. They are aware of it. Yet, they have no qualms about it. For, it can be maintained as a very open secret, and quite candidly enjoyed with quaint delight, inside a native-English social ambience. For, there is no way to convey the idea to a native-English population.

See my case. This simple verbal discrimination, that is a thousand times worse and also quite different from a N-word abuse of a Negro, cannot be explained in so many words. Any feudal language word or usage is just a sound to the untrained native-English ear.

A sound with a full sentence meaning

I have come across a usage or sentence in the Malabar Language (which is a dying out language on the South-western coasts of the Indian peninsula). The sound is somewhere near to: B’daki. It is just a weird sound even to the nearby other language speakers. In fact, they sometime do not think that it is a combination of words in a language. It could be just like the sound of an animal. Another combination of words in the same language sounds near to: B’b’e’m. I find it quite difficult to write the sound of both in English. Most animal sounds cannot be written in English.

The first one, B’daki means this many words: You get down here.

The second one, B’b’e’m, can mean: You will fall down/ He will fall down/ She will fall down, depending on the context.

What I wanted to convey through this, is that basically all human beings are animals. That is the truth zoologically. Otherwise also it can be the truth. The beastliness or refinement is

through the software called language. When a person speaks a particular language, that person is literally becoming an individual of that language group. I do not want to continue this section of the conversation here. However, I have dealt with topic elsewhere. I will give a link to that some other day.

Superficial and shallow research

However, what perturbs me terribly is this: There is much research and study going on to decipher long-lost languages as scripts like that of the Incas & Mayans of South America, ancient Egyptians, Ancient Vedic texts of Central Asia (now claimed by Jingoistic Indians as of their ancestry) etc. Yet, there is a huge lot of hidden stuff in living languages of the present times – hidden from the understanding of the native-English scholarship. What get conveyed about feudal languages are at best decorated versions with little pointers to realities.

This secrecy is similar or much more terrible that the secrecy attributed to *Illuminati* or to the Free Masons. In fact, the secrecy attributed to

them is quite trite. At best, of not much significance in the emerging times, when English nations are going uncontrollably into deep disarray. As the social system get afflicted with feudal language codes, which more or less acts as software codes that control and maintain social communication. Beyond that, the very concept of brotherhoodcannot be fully understood in a planar language like English.

There are very powerful codes connected to the mention of the word Brother, Brotherhood &c. Either of very stern stuff, or of an item that is used for deceit. Can't mention more here.

I have found that studies on ancient languages are quite superficial, in that the powerful machine codes that control, dictate, dominate, and make others enslaved and subordinate, or make them worship another human etc. is not even understood as existent.

My own native feudal language is actually quite complicated when viewed from the simplicity of English. In fact, in earlier days, I did find it quite cumbersome. However, technology has made everything quite easy. There are around 52

alphabets, then an immensity of combined letters, and then many other minor codes. The words that can be produced from this immensity of letters are quite complicated, and can produce mental emotions, and a design view of society that are not there in English, and cannot be imagined in English. Beyond that the very splintering of human individuality into varying levels, starting from that stinking dirt to that of shining gold can add to the power in the language.

When viewed in the proper perspective, it is a huge machine or software just like one can see MS Dos. Even though an ordinary person can use the computer with a mouse and keyboard, a person who is conversant in MS Dos can do much more inside the computer. For he or she can literally go beneath the surface where the mouse and keyboards works, and can literally do more things than what they can do. With superb precision.

Installing virus codes

Now, this is the vital issue that has to be reckoned with regard to feudal languages. The verbal codes that they hold inside them are quite complicated, with very specific capacity to do much more complicated human structuring and relationship, than anything that English can even imagine. When such speakers become part of the social set up, in a pattern of relationship, where they are part of the links, they can create a weird splintering of the social system, create unimaginable emotions of ego, urge to snub, control flow of information, create valves to filter out flow of communication and make certain information unidirectional, insert direction codes into sentences, create need to slow down procedures, create need to hasten procedures, create awareness of a new kind of 'honour' which has no connection to the English meaning of this word etc. That the very interaction or working with or working under, working above feudal languages speakers, can make an individual stink, or shine with a halo. That there is a stink that is not connected to the

presence of any stinking physical material on a persons, but something that others can heave on him or her, by a mere change of word codes?

Everything is the exact opposite in English. In fact, even the most lowly worker employed under a native-English speaker, will show remarkable personality development, that cannot be recreated in a feudal languages social environment, in the same lowly job status.

See this image. It is of 12 persons connected to each other in pristine English inside England. If two of the persons in this link is from one specific feudal language, a very powerful code work can be performed, as shown in the second figure. That is an ability to flip any other individual from one plane to another one, even to 180 degrees.

Cover page

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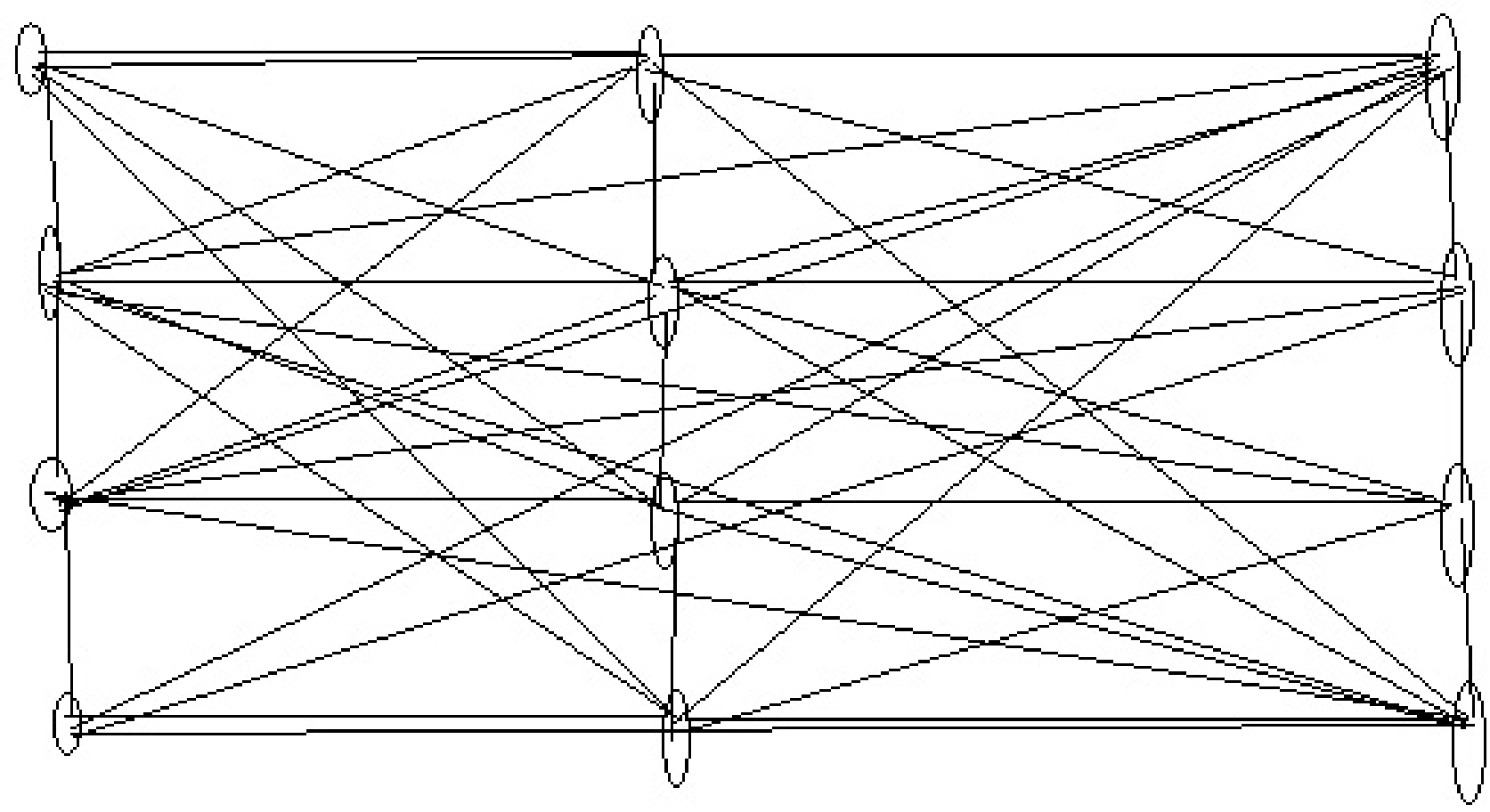
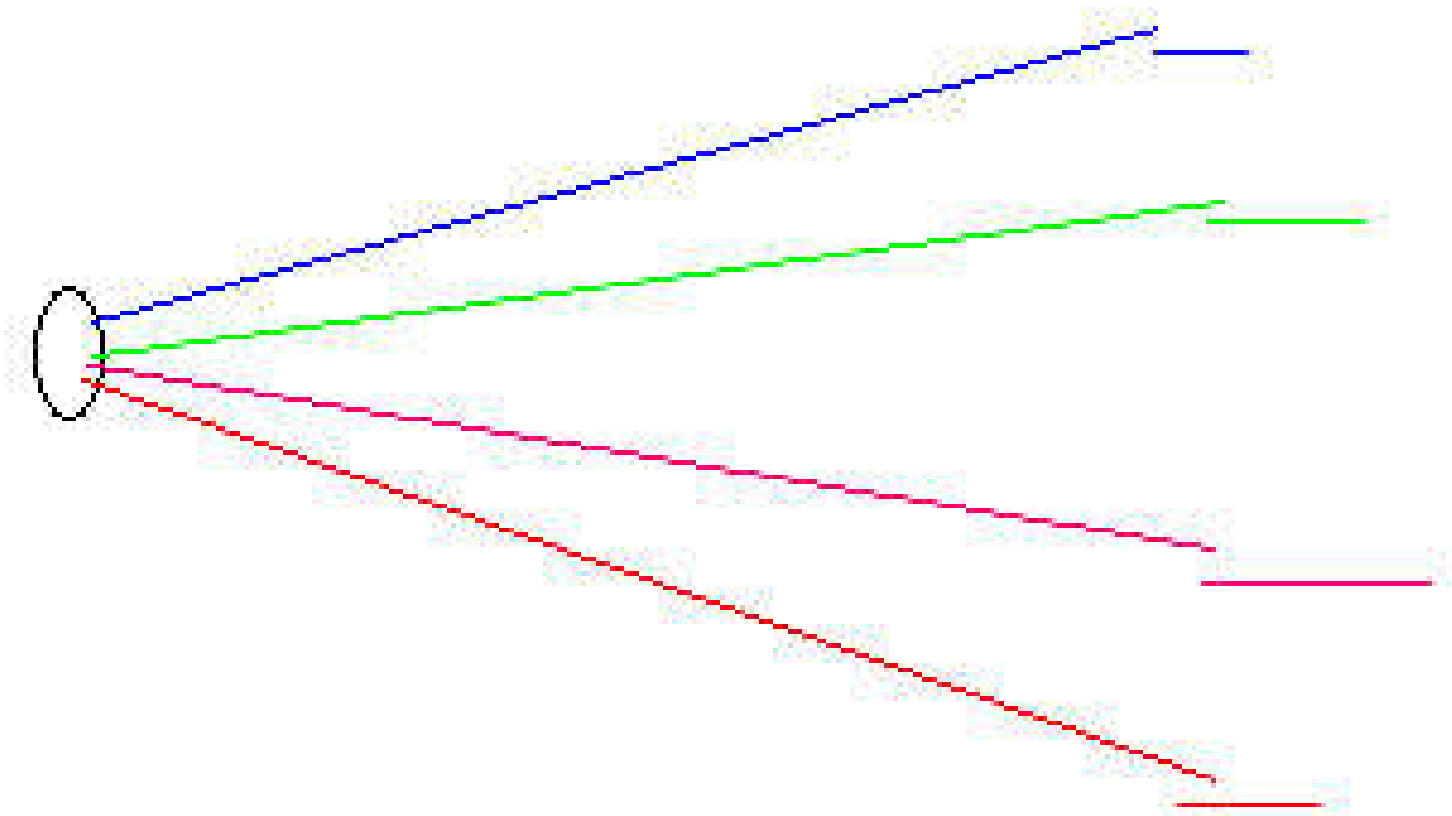


Individuals connected to each other in a planar language like English



A mere word code change in a feudal language can literally flip another person, persons, institution or thing from one level to another.

From Stink to Halo, or vice versa

In the light of all these brief admissions, how does one define human rights, right to dignity, racism &c? Even to speak such things with nil

Other books

information on what the other side is having or preoccupied with can be a grievous error.

Now, where do I position myself? It would be quite preposterous to define me as a racist or with such other nonsensical words, which really are nothing more than expletives. Swear words cannot define me. For, I am neither White nor English. I am attaching much importance to the complicated codes in animal languages, including that of human beings. Learning a language is akin to installing a software in a computer. One has to be wary about the hidden codes in it before installing it.

Language study at the level of grammar, spelling, phrases, epigrams, prepositions, similes, etymology, meanings, synonyms, expressions etc. are near or absolutely superficial. There are powerful codes within the words, expressions, phrases &c. the power and impact of which differs as per the persons who operate the codes. And their intentions.

When certain words are written in MS Dos, the printer attached to the computer would

commence functioning. What happens when one writes =rand (20, 12) on an MS Word page and press Enter? There must have been some error in the hidden codes of MS Word that creates this.

I started this chapter intending to go into the details of rights, libertyetc. as encoded in feudal languages. However, again I went astray, unable to control the stream of words. May be I will come and attempt that again, another day.

Paucity of time hinders my writing efforts here.

10. A candid view of the uncanny outside Part1

I am entering into a slightly fiercer area. Even though, I wanted to go directly into the theme of what happens in England (or in any other English social system) to feudal language speakers, I thought it better to first touch upon what is the reality outside.

There is the much mentioned colonial exploitation by England. Every school textbook would speak of it. However, what was the reality? For example, the Indian subcontinent. What was the reality there? Was it a case of one solid population crushed down by the English army, enslaved and the national resources stolen with quiet equanimity?

There is a reality about non-English feudal language nations which is not known inside England. I think I will take the first step on one theme from the Indian subcontinent.

There are basically three new nations that have sprung up in this landmass, which got the name

‘India’ from people who were not from this land. Pakistan, India & Bangladesh.

Let me extrapolate from the new nation of India.

There are around 1250000000 people in this nation currently. Of them there is a small percentage, quite few, who are landlords, in a veryunclean sense of the word. Then there are again a few percentages of business men, of varying levels, most at the very bottom of feudal language social system. Then a minute percentage of foreign employees, who are generally fabulously rich due to the duplicity involved in currency rate depreciation. For instance, 1 GBP is near to near to 100 Rupees. And the people connected to this, actively campaign to bring it down further. The financial benefits diffuse to the family members of the foreign earners.

Then comes the most powerful group. The government employees. They are around 1 to 2 % of the population. That is around, 25000000 people. That is around 2% of the

population. This minute group more or less swallows up the whole national resources of the nation. And most of them aim to send their children to English nations. Whether English nations can accommodate all of them might be the moot question in the emerging future. Currently the people who represent India in online debates and other events with grave jingoist emotions belong to the minute group.

Around 90% of the population live in very meagre conditions. Of them around 70% are at the total bottom.

The average income of an average person in India would be between2000/- to 15000/- rupees per month (20 GBP to 150 GBP). There is basically no social security scheme or pension schemes for this group, other than some meagre amounts to a few of them.

The government employee salary starts from somewhere near to15000/- to around 125000 per month, for 13 months a year. Plus an innumerable lists of other benefits, including

an astronomical pension, which again has so many other cunning lootings.

If one were to get acquainted with a government employee, it would literally be like getting connected to a feudal lord.

Over the years, the government employees' salary and perks have expanded to really astronomical levels. In fact, it literally rose to towering heights during the BPO revolution in India. At that time, the middle level government salaries were 20000 to around 40000 and the top around 60000/-. However, suddenly there appeared on the economic scene a minute group of Call centre employees, and other software related workers, who had salaries touching 30000/- to 75000/-. Since I was intimately connected to the bureaucracy, I was quite aware of the disquiet this created. For, persons whose jobs were seen as quite ordinary and entitled to around Rs. 3000 to 12000per month were suddenly getting salaries that were right above the government employees. In a matter of months, things were amended and in the last decade there were two

explosive raising of government salaries. Now the perks are totally of the astronomical levels.

Now, this is a way to maintain social discipline. For, the language is feudal, and the government employees, starting from the peons, are considered to be divine cows. Their social heights have to be maintained in the language. Very specific words of ‘respect’ are assigned in the social communication for them.

If any group of Indian feudal language persons are made to create any social system anywhere, this is essentially the design that would form naturally.

A picture that speaks a thousand words

SEE THIS VIDEO OF A GROUP OF MODERN DAY INDIAN GOVERNMENT EMPLOYEES. SOME FEW DECADES BACK, PEOPLE OF THIS QUALITY WOULD NEVER GO BEYOND THE LEVEL OF MENIAL WORKERS. ESPECIALLY IN AREAS WHICH HAD DIRECT BRITISH RULE. EVEN THOUGH IN THIS CONTRIVED SCENE IN THE VIDEO, THEY ARE SEEN DILIGENTLY WRITING

SOMETHING IN A MANNER SIMILAR TO INDIAN NURSERY SCHOOL KIDS, THE REALITY IS QUITE DIFFERENT. THESE GOVERNMENT EMPLOYEES WOULD BE QUITE COY AND HELPFUL, AND RESPECTFUL TO THOSE THEY PRESUME TO BE THEIR SENIORS. IN FACT, THEY WOULD BE LIKE THE PERSONIFICATION OF GREAT KINDNESS, COMPASSION, CIVILITY, HUMILITY, GRACE, POLITENESS ETC. HOWEVER, TO A COMMON MAN, THEIR FIRST CONSIDERATION WOULD BE TO TERRORISE HIM OR HER, WITH DISTASTEFUL WORDS, CREATING BOTTLENECKS, BLOCKING THE MOVEMENT OF OFFICIAL PAPERS, RANK DISCOURTESY. THAT IS THE ONLY WAY THAT THEY CAN FORCE A COMMON MAN TO EXTEND ‘RESPECT’.

To the ordinary citizens, these officials act as a very organised ferocious beast, which sees any complaint against anyone of them as an attack on them whole. In this context see this quote from the writings of Col. Munro, who in the late

1800s was appointed as the Diwan of Travancore state for a few years. This is what he saw of the Travancore state bureaucracy: QUOTE NO DESCRIPTION CAN PRODUCE AN ADEQUATE IMPRESSION OF THE TYRANNY, CORRUPTION AND ABUSES OF THE SYSTEM, FULL OF ACTIVITY AND ENERGY IN EVERYTHING MISCHIEVOUS, OPPRESSIVE AND INFAMOUS, BUT SLOW AND DILATORY TO EFFECT ANY PURPOSE OF HUMANITY, MERCY AND JUSTICE. THIS BODY OF PUBLIC OFFICERS, UNITED WITH EACH OTHER ON FIXED PRINCIPLES OF COMBINATION AND MUTUAL SUPPORT, RESENTED A COMPLAINT AGAINST ONE OF THEIR NUMBER, AS AN ATTACK UPON THE WHOLE. END of QUOTE.

This is the actual scene from times immemorial to current day. However, there are means to tame this beast. I will speak of this technique later. As to the common man, he himself also a part of this scheme of things, in which there are locations where he is the SUPERIOR TO

VARIOUS OTHERS. Acting out the same cantankerous pose.

Second aspect of the social living is the issue of social communication. There are differing words to be used to the higher persons. This word codes naturally convert into a compulsive need for obeisance and servitude to the official classes.

At the same time, the higher classes (officials as well as the social superiors/positional superiors) are compelled to act out a draconian pose. Otherwise, the lower man would go in for impertinence.

However, the fact is that there are different hierarchies (mutually incompatible) in the languages system.

For instance, in my home, almost everyday the electric power supply gets interrupted many times. The Internet connection also goes into disconnection on a periodic level of around 2 to 3 weeks. The issue is basically minor technical defects. These defects can be rectified for once and for all, if a dedicated group of personnel

work on it. However, this is not really possible. For, there are various requirements that create blocks to intelligent communication. The problem is the issue of ‘respect’ and the terror of ‘DISRESPECT’. Everyone is under compulsion to extract respect. It is not that they personally need the respect, but the others around should be made to know that he or she had been able to derive it from the other person. Every man is compelled to act out poses that would necessarily make the other man beg for a convenience. However, for a government employee, there is no compulsion to act out a servitude to derive a benefit for a common man. Each link in the communication has a block which is like a valve.

Everyman is distracted by a small change is words of address or referring.

An intimate experience

I will simply mention something that happened in recent weeks to me. Usually I do not allow anyone to use the word ‘Sir’ or its equivalent Indian vernacular word ‘Saar’ [this is actually a

derivation of the Persian word ‘Sar’ (headman)] to me. I generally mention that I can be addressed with a ‘Mr.’ prefixed to my name if the relationship if formal. However, in India very few persons would really dare to address a superior or a government official with a ‘Mr.’ prefixed to his name. Such an action would be interpreted as an ‘EDA’ in the vernacular. That is, a YOU BLOODYNON-ENTITY.

Recently I was working on a particular content development work from an Indian firm. The firm is quite cordial and polite, and the communication is in English. Generally in vernacular communication, the maintenance of TO-AND-FRO politeness is not possible beyond a particular length of time. Due to the fast approaching issue of who is higher and who is lower, in the word codes.

However this firm used to address me with a ‘Sir’ (due to age considerations, I suppose), which was quite a botheration. In Indian feudal languages, each word is connected to a particular set of indicant word levels. In English, there is no such thing. The owners and

personnel there were mostly quite young to me, in age.

Once I did mention that I would prefer the use of ‘Mr.’ prefixed to my name. However, it was not affected.

The work I was doing was quite complicated and required a lot of concentration. However, it was a new subject, and I was quite keen to get acquainted with the subject matter.

Even though, I had initiated my contact with this company directly to the company owners, slowly specific managers came into the picture, as the company grew. My connection with this firm is slightly long. When the new managers came into the picture, there would naturally be a hesitation to address a person to whom they were assigning projects with a ‘Sir’. It is natural. However, it was continued. However there was not a bit of ‘Sir’ in my disposition. Especially the way it is understood in India.

When I was doing the complicated work, suddenly one day, the addressing in the conversation was shifted from Sir to that of

mere name, by the manager, with whom my formal online acquaintance was long. It is like the modern-day clutter English, wherein words like Mr., Mrs. Miss &c. have more or less vanished with the arrival of the non-pristine-English educated immigrant folks from feudal language nations. However to me there was a lot of wider understanding in this shift. The manager who suddenly shifted to the mere name addressing was not impolite, but more or less claiming to be more in line with the modern clutter-English culture.

In the vernacular Indian feudal languages, this is actually a very powerful tool of despoilment and disarray. It is like this. A person meets a higher positioned individual for some business or otherwise purpose. They get on well at a level of HIGHER INDICANT WORD equality in the vernacular wording. After sometime, the higher positioned person slowly assigns the other man to his subordinate. In English there is no problem in this action. However, in feudal languages, there is a huge shift in so many codes and locations.

It is like this: Between the higher positioned person and his subordinate, there are deep hierarchies in various words. When the other individual is made to adjust to the level of his subordinate, he is also slowly going down to a very low level. This kind of techniques have been used in the Indian subcontinent over the centuries, on huge settler populations who arrive from elsewhere. The newcomers do not really understand the subordination that is being machined by means of connecting them to lower positioned individuals. It is a very treacherous action. The affect gets into total position when the new comers learn the local feudal language. This particular paragraph has much significance for England, as native English speakers gets slowly connected to lower-position persons in a feudal native language speaking business or social set up, right inside England.

The manager in the business concern that was giving me assignments would have his or her own positioning codes, both towards the heights as well as to the depths. When this

manager, changes a word to that of some kind of equality, standing in a vertically-placed vernacular platform in his or her office, it does make grave shifts elsewhere.

I was working on around 24 different files in the same project. It was quite complicated. However, this single shift of word from ‘Sir’ to that of mere name, devoid of a Mr. was rankling in my mind. It was not that I was angry, but somewhere I could feel a shift of location in the virtual code arena. This mental situation affected my concentration. I made a grave mistake in my work. I saved one new file on another earlier file, thereby more or less wiping out a whole file, on which I had spent so much time.

I am picking this incident up to mention a very significant problem of feudal language speaking. A simple word or lack of it, a simple gesture or a disinclination to do it, a simple mention of a link to a position or a lack of it, can all create great problems in a feudal language context. I am not saying that these things are not there in English. They might be there,

however, in feudal languages, the whole landscape is literally littered with such mines. And of astounding power.

What is the implication for England in this? Well, many years ago, I think around 10 years back I had made a prediction on a UK website that NHS in Britain would slowly erode in quality of service and even go in for a PARADE OF ERRORS. For, I could see the slow entering of feudal language medical staff.

When the **BP oil spill** happened on the US shores, I once simply asked in a conversation as to whether there were non-English or non-native-British staff working in that rig during the time the accident took place. I think I got a silly answer, more or less rebuking the silliness of my query. However, I do hold my position that there are technological disasters getting encrypted into English social system, as they slowly start adjusting to feudal language speakers. See this also. **March of the evil empires**. To be continued….

11. A candid view of the uncanny outside Part2

I wanted to use a few videos from the Indian subcontinent area to substantiate the outside world scenarios. However, many of the videos which I had earmarked for use are currently seen removed from YouTube. Many which I had linked to in my book **Shrouded Satanism in Feudal Languages** have been also been removed from the links.

When I went searching for useable videos, this one came to my notice.

Addition dt: 16th Oct 2014. As usual, I find that this video has been removed. I had this experience for quite some years. I use any video for substantiating my logic, and it soon vanishes from YouTube. So I am posting another of the same:

I found that it is a video that can be used to illustrate a lot of realities that are outside England. Most of these things wouldn't be evident when these same outsiders enter England. For, much is lost in translation, and

much remains invisible due to a very cunning demeanour of bogus refinement, and politeness.

The first issue is the Indian Administrative Service exam. Most educated Indians would claim that this is the greatest exam in the world. Like so many things that I have tried this out in my life, I did write for this exam many years ago. From my background of person who was quite good in English classics and much other information on world history, world politics, general science &c. from a very young age, including real time information on administration, I found that there was basically nothing for me to write in this exam. The preliminary was multiple choice, and the Mains were around 9 papers of academic subjects. The purpose of the exam design was to tire out anyone with sterile nonsense information. For instance, it was my information that India was formed by the conglomeration of many small-time kingdomswhich had been under British colonial supremacy and the various disconnected regions directly under the British

colonial rule, which was called British-India. In fact two separate, mutually antagonistic nations were then formed in 1947.

However, for an average household maid servant in the local areas, the information derived from school teaching was of a nation that more or less extended from some 7000 years old Vedic period.

And how did the British rule end?

As per my information, it was due to the idiotic policy of the British Labour Party to give up all colonial areas. Would Winston Churchill have done this folly? However, household maid would know that **Gandhi**fought for many years and ultimately the British were defeated by Gandhi.

From my information, Gandhi had not much to do with the event, other than the propaganda that came up after he was murdered. The reason for the murder might have been that his presence was not liked by some powerful politicians, and he, as dead man, was of better

utility as a purported saint. A **fake film** was made with a British connection!

I remember remarking to another candidate who was then known to me some 30 years ago, that what has to be written is totally against intelligent understanding. He simply told me that he also was aware of this but then, to pass the exam, you write what they want. He passed the exam. Recently during an online search I found that he is a joint director of one powerful Indian central police department.

There are optional subjects like Physics, Chemistry, various language literatures etc. in the exam. However, what creates an officer, who is a polite and helpful to the common man, is refined English. In English, the concept of human equality and right to dignity is naturally embedded. There is no word code that goes against this, other than the repulsion on feels for barbarian social systems. In Indian vernaculars, the concept of human equality and right to dignity are not there. Common man is just dirt. And when these vernaculars are used,

individuals do split into dirt and gold, at every level of the interaction.

Now, the whole exam has this taste. In fact, if the household maid and I were to compete in this exam, most probably she would get more marks.

Second point is about English language. Over the years, English was slow removed. I had the experience of close proximity to the officer class of erstwhile Malabar district, which had been under direct British rule. The officers were quite good in English and could literally quote from English classics. They spoke to each other in English. Moreover, the usage of vernacular pejorative for the common man was not there among them. Office work was fast, and not connected to the requirement of extracting 'respect' from each every man who came to the office.

However their vernacular-speaking peons were also good in much information, in their vernacular mood. It is a different mood, in which they view the common man as dirt, with the

usage of vernacular pejoratives. Such as Nee, Thoo etc.

Now, in present day India the situation is that people, who should be rude and impolite peons of the yesteryears, can get to become an officer. However, it need not be said that they cannot function. I have seen the peons of old times being quite capable in their own level of functioning. However, people who go below them suffer the worst. They go below the impolite peons, in the vernacular indicant words.

Moreover, the ancient kings and other rulers of the various regions inside the peninsula did not know English. Yet, they did rule powerfully. However, the rudeness of the native feudal tongues would be there in their rule. There was no escape from that.

This is the first point to be noted about this ‘officer’. In most ways, she doesn’t know how to behave to the public. Her beating up a person when he or she is trying to argue his or her

case, is generally the typical quality of lower intellectual class Indian government officials.

Now, let us move to another location. What is the communication between the police and the common man? The policemen have to be consistently addressed as AAP/UNGAL and mentioned asUNN/Avar. The common citizen is just a Thoo/Nee, and USS / Avan / Aval. Both these latter terms are pejorative and degrading words. However, this is the unchangeable codes in feudal languages. This point has to be noted by England, when dealing with persons who come from feudal language nations.

Now, when a THOO man speaks to an AAP level person, he or she has to show 'respect' and obeisance. And he can be treated like dirt and addressed as EDA. He should not argue. This is very well taught by Indian teachers to their students, who they treated with marked discourtesy unless they are from formidable families.

The young female doesn't have the mental stamina to deal with a situation wherein a man

is trying to argue his case. It is not a case of a female 'officer'. In fact, men officials are also quite terrible. When they beat and slap, the physical force would be more. However, when female Indians beat it has another burden. That of substantially low quality persons getting to beat an individual. In many ways, it has a taste of anIndian servant beating up his Indian master. What the Indian master suffers is not the pain of the beating, but of his utter social degradation.

So the second point is the level difference in the communication. Theofficials on a higher platform. And the common man in the dirt-level platform.

Third point is the issue of **her status among her subordinates**. She is young, and looks quite mediocre. However, she has passed an exam which the Indian nationals feel is the greatest calibre test on earth. However, what comes selected is at best a couch potato who has to prove that he or she is not one such. It is not a case of whether he or she is good in athletics, swimming football etc. In most

probability, he or she would be brought up at the lower end of the feudal language codes by his or her parents. From which location he or she will have to use rudeness and other upstart-ness to prove his or her quality.

Here the issue has to be compared with the English officials of both the East India Company as well as the British Crown rule. One Colonial English police officer did mention in his writings that even when the native police officials have been sternly given orders not to abuse any arrested persons, the moment the English officers leave the place, the arrested persons would invariably be abused and most probably physically assaulted.

The English officers had no way of understanding the exact machine that does this. In fact, one official even mentioned that it is quite dangerous to give power over one Indian to another Indians. It was sure to be abused.

Now what is it that triggers the verbal and physical assault? It is just the usage of the lower indicant word for YOU, HE, SHE, HIS,

HER &c. The moment a policeman addresses a person as a Thoo, or Nee, instead of Aap or Ungal, it is a degradation that needs more emphasis in the form of verbal and physical assault. The exact working of the machine cannot be discussed here. However, it is how the machine works.

The ‘officer’ is also under a lot of stress. Her juniors of various levels are most crude persons who enjoy a lot of compulsory ‘respect’ from the people. They can go around and do things. They would have their own opinion about having a young female above them, who really do not know how to impress them. During the English rule period, there was a concerted effort to copy the English officers, in their dressings, manners, politeness, refinement etc. However, as of now, the higher ‘officers’ do not have any kind of refinement or politeness, or any other soft higher attainments. The need of the hour is crudeness and rudeness.

So, the ‘officer’ has to prove himself or herself. She or he has to be over-smart. Moreover, being at home in the vernacular, the ‘officer’

would be seeing the world in a hierarchical pattern. The ‘officers’ as a sort of gold, while the others as a kind of dirt. There would be ample vernacular films in which the police ‘officers’ would be seen as catching up bad guys, taking them to the police stations and beating them to a pulp. However, this is reality and most police stations in India are places where the people get battered.

As she acts out this barbarianism, her junior would mention her as a ‘tough’ ‘officer’. However, the fact is that this toughness is what any street rowdy could act out. And the battered up persons in real life as seen here are not tough gangsters, but ordinary folks, in various levels of poverty. There is no need for a great exam to select persons for this job. Actually during the English rule, this was a cadre which was filled by persons of extreme qualities of refinement and understanding about the concepts of human equality and right to dignity. They were supposed to act as a powerful control machine on the natural barbarianism of the Indian constables. As of now, these ideas

have no meaning in the Indian feudal vernaculars. The ‘officers’ as well as the constablesare of the same quality. The only difference is that the former has gone through an exam in which a lot of sterile information has to be learned by-heart, and some questions answered.

When she acts out low quality rowdy acts on the streets, people would mention her as ‘lion’, ‘tiger’ etc. That is how the vernacular mind works. Adorations creep in.

Yet, there is also another terrible reality. In many areas, the constables, the head constables, Sub Inspectors, the Inspectors, the deputy district police officers also would use the lower grade, pejorative words for their senior, yet youngster ‘officer’, in their private locations. I have personally heard of lower police ‘officers’ using the word ‘OAN’ (lower grade HE, Malabar language) about a senior, yet young district police ‘officer’. They would use the words of ‘respect’ formally, yet, in informal occasions, they would use the degrading words. It is a terror for the superiors. They do get distressed.

And they need using bullying to off set any such actions. It is like being on a pivot. The constables are the pivot. The use the higher word, the ‘officer’ goes up. They use the lower HE/SHE, they go beneath the constables.

However, most of the senior ‘officers’ play along with the lower staff. Not only in police, but in every other department. For, they are in need of ‘respect’ from their lower staff. If they try to enforce too much discipline, this ‘respect’ would be slowly deleted by the juniors. It a terror which can give nightmares to an ‘officer’.

Now, we go to the arresting by the Indian police. When a person is arrested, unless he is with some clout, it is a 100% sure thing that he will be abused verbally and also physically. It is not that he is doing anything bad or good, but this is the only way the social discipline works.

Other people would really love to hearthat he was abused and physically assaulted. The news of that a higher man had been degraded by Thoo/Nee would be heard with drooling mouth by others. This would help them in degrading him more in the society, in which

social competition is machined through hierarchical ennobling verses dirtying words.

Now, this is only one side of the issue. The other side is, **how should the officialdom communicate with the common man**? There are no codes of equality in the communication. If they use respectful words to the common man, the common man would very naturally understand it as they are the higher group. Invariably they would resort to lower indicant words for the officials. The officials are quite wary of this eventuality, in which they would stand degraded.

The next issue is that everyone in the society is connected to each other in mutually competing degrading versus ennobling words and reference words. It is an environment in which one has to be on eternal vigilance, always. So as to see that no lowering information, reports, words, gestures and much more are used about one. Others incessantly try to usurp the levels, and to overturn the apple-cart.

Now, there is another very fabulous piece of information. In earlier times, policemen used to abuse individuals both verbally as well as physically on the streets. However, due to the coming of digital recording devices they do not usually do it in the open. Generally persons are taken to the police stations and simply bashed up. However there are many videos like these ones, wherein one can very easily see that a person is being beaten up.

Now what happens?

Will there be any case against the concerned official? Well, the fact is that no one in the free nation of India would dare to go in for a case against the official. Unless they are very strong, financially and otherwise. Otherwise, they will end up in terrible problems. This much is a minor picture of the nation that claims to have fought for independence from the 'terrible' Englishmen.

What does this write-up offer to England? Well, this write-up stands in absolute opposition to the school textbook history of a grand

oppressive and exploitative English colonialism, which was ultimately driven out of the colonial nations.

Second item for noting is the issue of immigrants coming into England in the pose of deep refinement and adoration. Well, this is only one side of the communication. When these persons set up their roots, those who come under them will get to feel the other side of their communication.

All discussions on, and allegations of 'racism' stands quite superficial, if done without adequate knowledge of the information mentioned in these write-ups.

I quote sentence from '**A Social History of India**' by S N Sadasivan, about how the feudal language hierarchy works:

This is an exact mention of the how a feudal language social system manoeuvres to overtake others. The Japs were the masters in this, that the US was deluded into allowing them to capture US territory just after the WW2.

13. A candid view of the uncanny outside Part3

So many items are crowding into my mind that should go into this write-up on the exact dangers of allowing feudal language speakers to take domination of England and its traditional constituents. One is about the command codes that run a social system, and nation. The other is about the very imperative need for a strong monarch for England, and Great Britain. However, I might still be quite far off from such locations of writing at this moment.

I need to continue with the issues of what are the exact diabolical communication codes in feudal languages.

I had posted a video in **my last post** on the manner in which a senior Indian police 'officer' deals with some one who tries to argue his case of police harassment. Actually there are a huge lot of words that might be needed to see how a police administration, set up by English administrators slowly moved into the hands of

utterly low quality personnel. However, that discussion must wait.

The issue is the manner in which communication moves. The officialdom on the higher pedestal and the common man on the lowerpedestal. The official as the Aap/Ungal/Saar (highest YOU) and the common man as the Thoo/Nee (lowest YOU). The official as the Goldand the common man as the Dirt/repulsive substance. However, the wider issue is that this type of communication is not only between the officialdom and the common man, but between every single entity in a feudal languages social system.

When it is between a husband and wife, between a parent and a son/daughter or between a teacher and a student, there is slight change from the ‘repulsive’ to that of ‘utterly subordinated’.

Once a person is defined into any particular slot in the hierarchical communication, there are standard codes of addressing, postures, requirements in acknowledging respect or

receiving respect, and much else. It is also a code of command or domination. Any person can be simply pulled into a particular command structure by a single word:THOO or NEE. People, who accept the pulling in, accede to the subordination. Those who do not accept the pulling in, react with a retort, get terrorised, act as insulted, feel repulsed at been addressed as a subordinate, weep at the utter humiliation, react with physical violence etc.

This is the exact manner of social communication in feudal language nations such as India. Even though there are various other nations that do have some kind of feudal codes, I cannot say for sure as to how they experience or react to the inimical codes.

Every man is in terror of another unacknowledged or nondescript individual showing some kind of individuality. A mere trying to argue a contention by a lower man can be treated as an infringement of the social codes of ‘respect’ and propriety, and viewed as violent impertinence. I have seen a doctor reacting with satanic cruelty on a young female

who tried to simply ask a question on the effectiveness of a treatment. The issue was that the female was seen as a nonentity in the social standards. The doctor simply used the humiliating words of NEE to address her. And she simply wept at the humiliation that literally had and has no defence.

There is terror on both sides, unless it is an established relationship.

In the video I had posted earlier, on a very senior, yet quite young and immature female Indian police ‘officer’ slapping a young man, the issue is basically connected to the AAP–THOO, or UNGAL–NEE communication codes. The issue is akin to: THIS BLOODY DIRT IS DARING TO TALK BACK!

However, there are wider issues at work. In fact, the real culprit is the Indian teaching class, which assigns various levels to their wards. In fact, there is a social understanding that the slapped individual is a actually a dirt. And hence deserves slaps and much more.

However, I need to take that part for discussion later.

Now see this video:

The issue is this:

Two persons went to the riverside and took sand from the riverbed for commercial sale. This is a banned action in the state, as it is seen to affect the environment adversely. However, in every ban, there is money.

The actual fact is that almost every government official who can extract a bribe, would do it. And does do it. It is more or less equivalent to pick-pocketing. It does not mean that these people are bad or immoral or ethical. They can be good, moral and also quite ethical. However, they will force a bribe as a matter of right, with brutal fierceness. Not many persons really see anything wrong in it. Currently.

The police inspector caught them, arrested them, took them to the police station, addressed them in the pejorative NEE (dirt YOU), EDA word codes, and beat them up soundly. Basically that is how the teaching

class also behave. When getting beaten up, they have to consistently use words of ‘respect’ to the inspector. This is the most funny side of Asian ‘respect’. It has nothing to do with the English word ‘respect’.

Now who can go to the police station and demand the police inspector that he should not beat them up? Well, the real fact about the great ‘free’, ‘independent’ nation of India is that no one can, other than someone right up on the police or administrative hierarchy. Even the courts in India, turn a blind eye.

There have been instances wherein people brought to the courts literally can’t stand straight, quite obviously been beat up on to the very inch of life. Yet, the judge would feign that he has not noticed anything amiss. No one dares to mention it. The beaten up persons would not dare. For, they would be given back to the police by the court. Moreover other people are generally happy when another person is bashed up by the police. For, the society is quite competitive in everyway.

In the present case, local politician was requested by the arrested persons' family to intervene. Since he belonged to the ruling party, he went to the police station. He sat down in front of the police inspector. Usually no chairs are kept for the members of the public to sit down in front of a police inspector. So how he got to sit down is not really clear. He must have addressed the police inspector with 'Ningal' (medium level YOU). In modern times, in this locality, this is not an acceptable word to the officialdom. The most modern officials here demand a word 'Saar' (Persian origin: Headman YOU). So the word Ningal is not obsequious enough. The inspector naturally is in a violent mood.

He asks: Who are you (medium level YOU 'Ningal')?

The political leader says: I am the local area president of the … (ruling) party.

However, the inspector has his own connections to override this level.

He says: ‘Get up’. Now this is how the translation comes in English. However, what is said is with a NEE (dirt YOU) and an EDA.

It can be roughly translated as: YOU (dirt) get up, EDA.

EDA has no specific English equivalent, and is usually deleted in translations. However, it is a very powerful word, and conveys the total degradation of a person.

The other person asks: How can you address me as NEE (dirt YOU), and with an EDA?

The inspector has no verbal answer. He simply gets up and gives a series of thundering slaps on the young political leader. He is then placed under arrest for “restraining a police ‘officer’”.

Now before proceeding further, it needs mention that both the persons are just the two sides of the same coin. Both belong to the same language culture. However, here the inspector is in the upper position, and he sees the other individual as trying to occupy a higher location.

Now what is to be done?

Taking the issue to the Indian courts would be one of the most idiotic things. Literally it would be a very hilarious deed to do.

The arrested political leader's leader is informed. He is, as an individual, quite a capable person. However, individual capacities cannot work against a huge statutory set up. He comes and shouts at the police inspector, demanding to know how his party functionary had been bashed up in the police station. If this leader's words are translated into English, no obscenities would be visible. He does not use profanities which the Indian police use on the common populations of the subcontinent. Policemen use terrible profanities as an extension of the lowering of the indicant words for words such as YOU, HE, HIS, SHE, HER, THEM &c.

Here one comes upon two terms. Abusive words and Obscenities. Even though both might seem the same in English, in feudal languages they could mean absolutely different items.

In the feudal languages of the Indian subcontinent, historically abusive words are the lower indicant words for YOU, HE, SHE, HIS, HER, THEY, THEM &c. These words become abusive only when a person identified as lower, uses them about or on a person identified as higher. During the English rule in the subcontinent, the English officials did have the agony to see that for some non-tangible kind of abusive words used to higher caste individuals, the lower castes individuals were caught, tied up, thrashed and then kept captive for a couple of weeks by the native village-headmen. Even though the English administrative writings are not quite clear on what were the abusive words that provoked so much violence, I could understand it without much ado.

Now, in the video it is seen that the top politician who came to rescue his follower did use such abusive words. However, taken from an English translation there is no abuse. Yet, he did use the lower words of YOU, HE, SHE, HIS, HIM &c. on the police inspector. However, since he was a very senior politician, no one would

take offense to it. However, if a common man was to use such words on a policeman, what the English administrators mentioned about what the village-headmen did, would seem like a mere dress rehearsal.

These are information that has not entered into the various debates that is going on with regard to racism in English nations. In fact, all debates on racism are mere one-sided perspectives. The huge volume of sheer dirt, depravity and diabolism that exists on the other side never gets a chance mention.

The other word Obscenity is different from this Abuse. Indian policemen use terrific obscenities on any person they attain the right to address with a Thoo or Nee. Words such as: Go and fornicate your mother, Mother fornicator, Son/daughter of a whore, Son/daughter of a cunt and much more are quite common.

The words have a terrible scratching sound to add to the irritation and degradation. No one really disputes about these things, nor discusses. In fact, when anyone is thus

addressed, a huge section of the others relish the fact that a social competitor of theirs has thus been demolished. Feudal languages create a competitive mood in everything in the social system, and turn human beings into uncouth and inhuman barbarians. Even in this video, many of the comments that appeared on YouTube are supportive of the police Inspector, and do insist on his right to beat up ‘culprits’.

Moreover, the media report is also supportive of the police inspector, saying that he is an honest ‘officer’ etc. And they fact that the issue is connected to the beating up of the persons is not given prominence. There is no such thing as an ‘honest’ police ‘officer’ in India. In fact, police stations do have regular stipulated revenue from various businesses that operate in the locality. This continues irrespective of whether the ‘officer’ is ‘honest’ or not. Generally the media men try to be on the good books of police officials.

Now, in other versions of the incident, we can see the District Superintendent of Police (SP) being summonsed by the senior politician. He is

seen coming. However, the fact is that most of such modern day senior Indian ‘officers’ are persons who dance to the tune set by their subordinates. In this also, they stand in quite contrast with the erstwhile English officers who had set up the systems. The English officers did not care for the opinion of their subordinate officials. In fact, they stood for the perfection of the system. At the same time, the Indian ‘officers’ stand in craving for the ‘respect’ from their subordinates. They had to act out what bring approbation from the low quality subordinates.

This issue of verbal respect is there in almost all communication in the feudal language social system.

I am giving one more video here.

Here the scene is of one TV actress addressing the police personal and questioning how they can address her as a NEE. She is brave and courageous indeed. But then she must have some official backing to do this highly dangerous thing. However, it is not a thing any

ordinary citizen of the great and free, independent nation of India can do.

She very clearly mentions that she was addressed with words:EDI, PODI, both of which are part of the lower dirt level indicant codes of the local vernacular.

In this video also, the media is more or less sarcastic about the actress, and gives more weight to police version.

Now, in all this what is the crucial information that is there for English nations? Well, there is much. When one hears of native-English-speakers being arrested for acting violently on feudal language speakers, bear in mind that there are wider, hidden codes at work. Only one side of the belligerence is visible to the common eye. Yet, to make a sound judgement, the non-tangible factors also need to be taken up for close inspection and retrospection.

I hope to continue.

13. Inserting codes of control & subordination in individuals

The words ‘language’, ‘word’, ‘expression’, ‘usage’, ‘colloquial’, ‘vernacular’ and some others do switch on certain buttons in my mind. It is like what a computer code is for a software mechanic. He or she can immediately visualise where the codes would create, what effects.

A few days back, I came across this news article on **independent.co.uk website**: **Alyssa Carson: Could this 13-year-old girl from Louisiana be the first human on Mars?**

My reading was from a most disinterested platform, even though there is something I was arranging in my mind to write on, about the heinous hidden possibilities in allowing everyone to scramble on to Mars and outer-space. However, that theme is not connected to this news article. However, the words: QUOTE: CARSON SPEAKS SPANISH, FRENCH AND CHINESE, END of QUOTE caught my attention.

Without any forethought, and more or less being triggered by my discussions on the various Continental European languages in my ancient book: **March of the evil empires, (Part I Chapter 5)** I wrote this much:

[QUOTE: Carson speaks Spanish, French and Chinese END of QUOTE

She speaks all the wrong languages.]

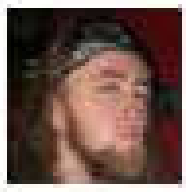
See the image below. My words were seen to create a few minus points. And naturally some bitter words. The feeling naturally would be that I was been too callous with my words. However that is not the truth.

VED FROM VICTORIA INSTITUTIONS 3 days ago

QUOTE: Carson speaks Spanish, French and Chinese END of QUOTE

She speaks all the wrong languages.

REPLY + | -5 | –



BANEOFDAN 3 days ago

Her tweets are in English as you should plainly be able to see yourself. The point is she's multi-lingual which you obviously missed.

REPLY + | 2 | –

VED FROM VICTORIA INSTITUTIONS 2 days ago

That she knows English is quite obvious. However, what was also obvious was that she has access ports for virus language codes to enter her and control her.

Google Search for: Satanism in language codes [Chapter Nine] - My Telegraph

If you think this is a troll/ spam post, leave it.

+ | -4 | –

MERRY PRANKSTER 2 days ago

Ved: you are an arrogant science fiction writer who's begun to believe his own stories. You promote 'pristine English in its finest form' yet your writing is of a very poor standard. Strange.

REPLY + | 0 | –

VED FROM VICTORIA INSTITUTIONS 2 days ago

There must really be something absolutely terrible in my hints that it provokes terrible expletives on me. I wonder what is it had hit you, when I spoke about feudal language codes. Instead of making a personal attack on me, you could have pondered upon the idea. Or just left it.

+ | 0 | –

MERRY PRANKSTER 10 hours ago

Ved, I apologise. My comment was unnecessarily aggressive and offensive - and also a little unfair. Whilst I find your theories completely bonkers, at least they are interesting and imaginative.

The essential issue is, is bilingualism or multilingualism good?

From a very narrow perspective, it is good for the brain, in the same way as when a child is allowed to play a lot of computer games, outdoor activities, swimming, chess, problem solving, reacting to various experiences etc.

However, languages are software with quite a lot of codes and abilities. This statement can look quite insipid when viewed from planar languages like English. For, there are not much of these things in English, other than plain enhancement of human potential to their highest possible. In other languages, the possibilities are not for the highest alone, but for the creation of a lot of complicated levels of human existences.

Leave the above paragraph. Please hear out what I am going to mention next.

I need to go in the arena of social engineering here. It is like the issue of Abe Lincoln allowing all liberated black ‘slaves’ into the mainstream of a mixed White, mainly English speaking

social system (containing Continental European languages also). Did he ponder on the where all this would bring in confrontation of language codes which arranges all kinds of human relationships? My own opinion about this political leader is that he was quite mediocre, and did not really understand the depth and vastness of his actions. However, if he did have certain information, he could have done the whole mixing with more insights. So that all sections of the populations, including the native-English, continental European whites, and blacks could have derived much benefits. Without leading the social system astray, and to nonstop fuming grudges and grumblings.

I will take up the feudal languages of the Indian subcontinent. Before the English rule came, the social arrangement was like this:

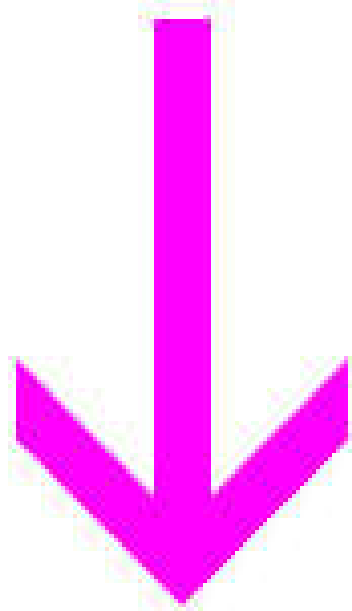
Higher caste man and children [Highest YOU, Highest HE, SHE, HIM, HER, HIS, HERS – Avar, Adheham, Angunnu, Aap, Ningal, Ingal &c.]

The lower caste adult: [Lowest YOU, Lowest HE, SHE, HIM, HER, HIS, HERS – Avan, Oan, Oal, Avattakal, Aittingal, Nee, Thoo &c.]

Now, this is the basic two extreme levels. Highest & lowest in the communication.

HIGHEST ADULT & CHILDREN

[Celestial Highests of human domination, control & regimentation of those below]



[Lowest levels of dirt & degradation/ subordination & obeisance]

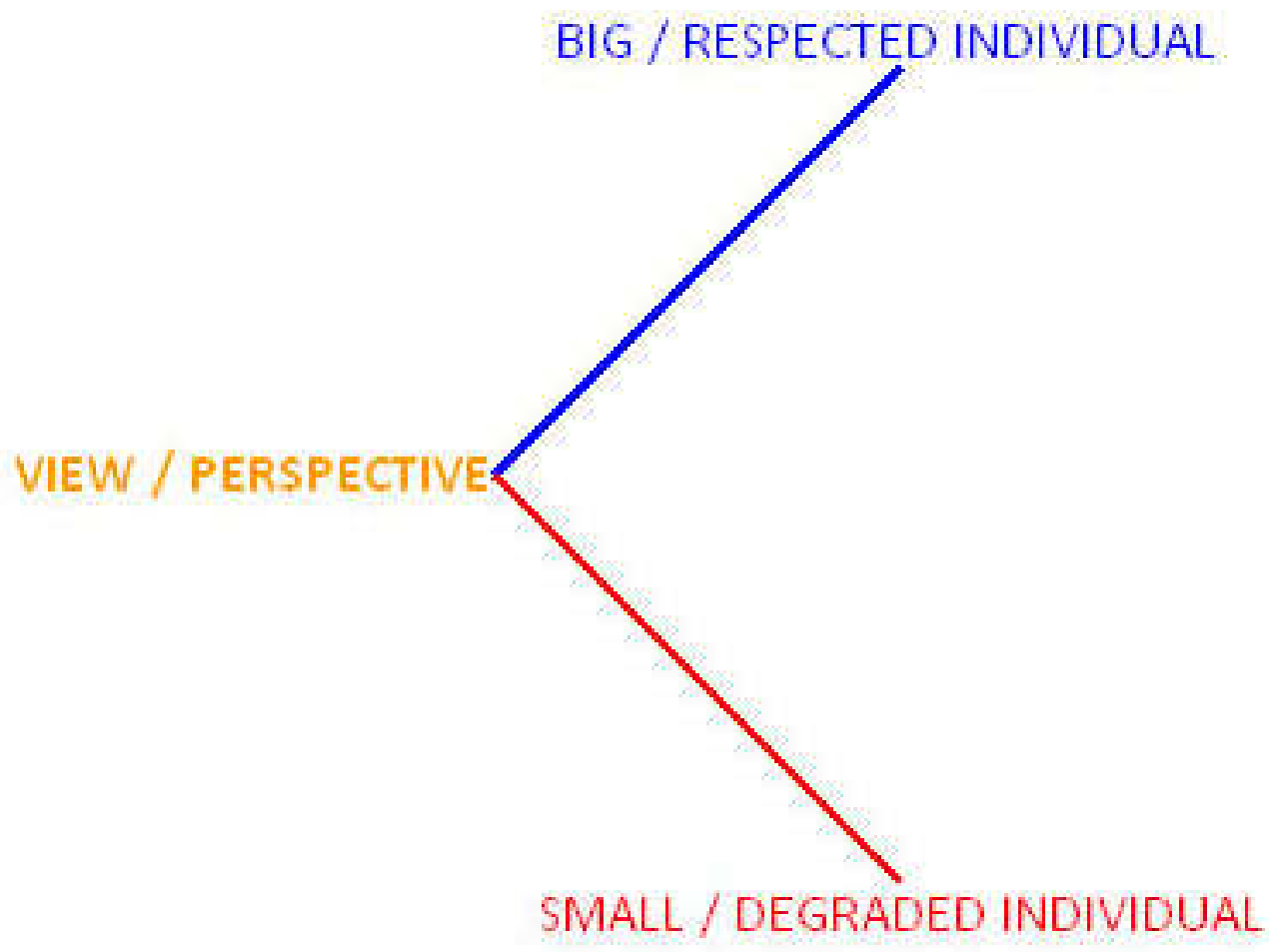
LOWEST ADULT & CHILDREN

In this social model, even the children of the higher financial / caste classes can instil degradation on both the adults as well as the children of the lower classes. And also, there is natural command and control. However, this was not seen as unnatural. For even in the current day Indian army, young officers use such words of degradation, control and command over their junior, ordinary soldiers of

all age groups. It is only seen as the tool of all kinds of command, social, as well as military. [It may be mentioned in passing here, that when conditions turn doubtful, the command would break. Unless it can be enforced through terror).

In this model, anyone who can rise up to some kind of authority based on fear or something else can use these words, which bring in natural control. (or its very opposite, mutiny or rebellion).

The wider issue is that every person in the society is visualised in one of the two platforms. If two or more persons are there, they are seen in the varying platforms. Actually there can be more than two platforms, vertically.



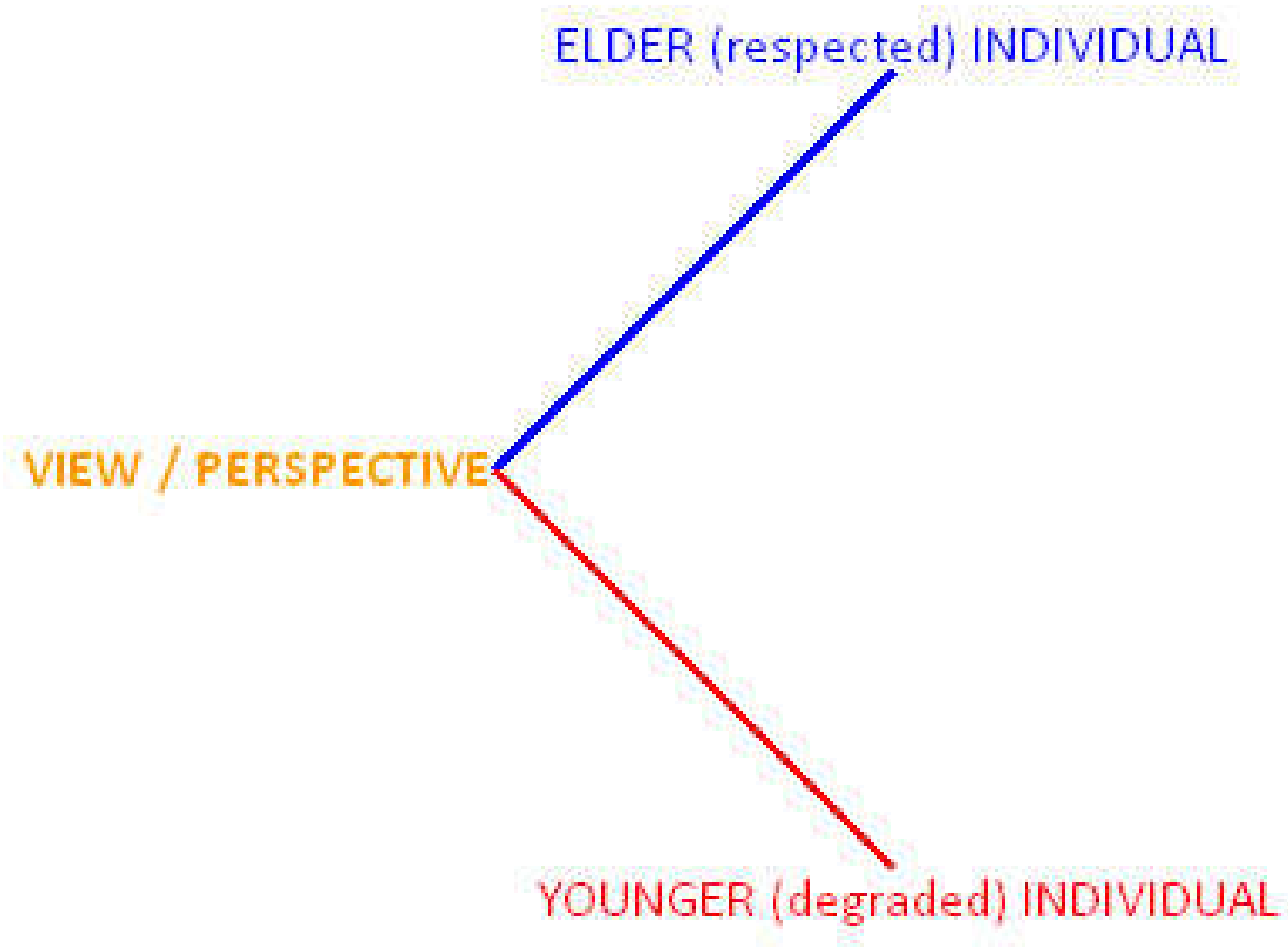
Even though statutory caste system has been prohibited, this model is still in existence in areas, where any particular group has tremendous financial powers.

This machine of this model has a complicated actuality, which has a more terrible effect than mentioned here. I will leave that item for another write up.

The second model in the feudal language codes in this regard came up with the English rule. The English administrators, in their total ignorance of wider aspects of their doings, started giving education to the lower classes. And that too in many cases, English education. The social system went in for a change.

It can be understood that English rule did not bring in an English social system. But rather a feudal language social system, in which many lower persons went up, without being confined to their natural stations in life. And many went down, below their natural social stations.

In this new model, the factor of AGE came into prominence. It becomes like this:



This kind of communication or perspective of human existence is not possible to encode in ordinary pristine English. [However, Asian / African and other such Englishes can do this].

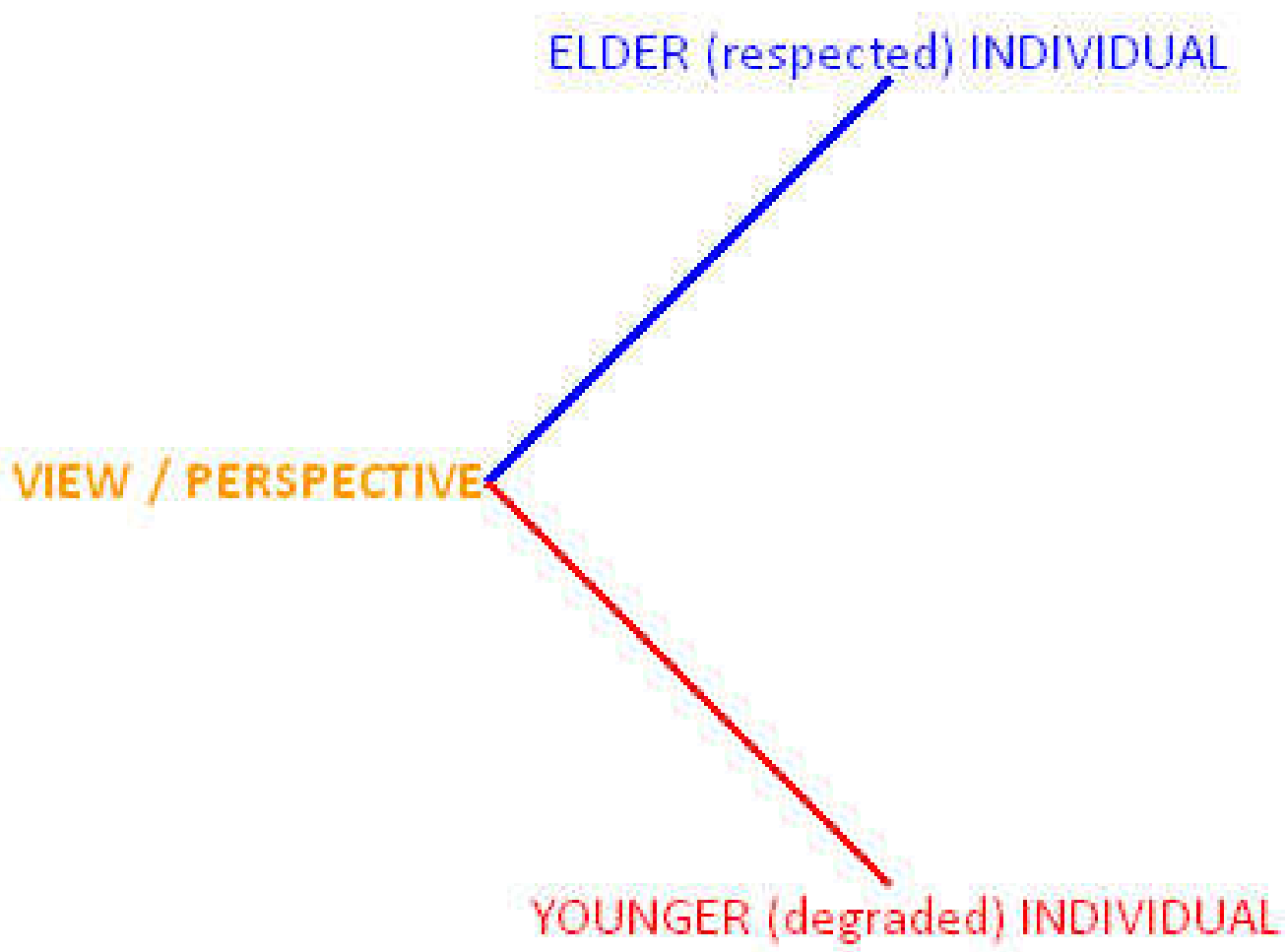
Now, I need to go into a personal detail. Living inside the Indian peninsula area, due to my understandings on language codes, I brought up my children in a pristine English ambience. That is, no vernacular was taught to them, nor was any vernacular ambience allowed to be created around them.

In fact, they have only very brief knowledge of human degradation as well as ennobling possible through words. There is a huge history and many intense experiences connected to

this endeavour. Let me not go into that for the time being.

Since my children communicate with me in pristine English, there is no issue of any kind of verbally encoded hierarchy between us. When others meet us, and speak to us in English also, we remain at the same platform.

However, when any person who has some kind of veneration for me, but who doesn't know English, speaks to us, then they literally shift me to a very high celestial platform. And my children get placed to a platform which is much below their own platform. Here there is double issue. If the other person is a lowly person, the shift he or she is doing is of an unbearable kind. That of relocating my children to a very abominable level, below his or her social level.



If the other person is my equal, the shift downwards being inflicted on my children need not be much. It can be high also. But let me leave that part.

If the other person is superior to me, then again, there can be other kinds of verbal possibilities.

My children do not know vernacular, and they have been given the necessary idea that they should not even try to learn or understand the local vernacular. However, they can sense some part of the general negativity that comes from the tone, the facial expression, other body language expressions, as well as the eye language. (It is a fact that eyes can communicate degradation or ennobling). They do get distressed. However, they generally do not have much occasion to communicate with such persons. Since they have been English trainers from their childhood, they did not get to experience much of the negative verbal codes.

Here, what has to be mentioned is that even though my children can get disturbed, there

could be nothing of distress to me. For I am venerated.

This is one issue that England would be facing. The persons who get displaced to the bottom get distressed. The others who are venerated are all happy and joyous about the celestial feel of the elevated location.

As an aside, I can mention here that most of so-called racial outbursts from the native-English side when accosted by feudal language speaking individuals are due to this issue. A sudden sensation that some eerie degrading is going on. There is no answer in modern psychology or psychiatry for the mental trauma connected to this, nor for the violent outburst that this can create. For, these mental sciences do not have any idea about these things. Nor much about how the brain software works.

It may be mentioned that people who are bred in a degraded social or communication slot, wouldn’t feel the terror. For, they are used to their graded degradation. However, persons of innate elevation would feel it. For instance, a

senior Indian ‘officer’ will go homicidal if any lower level word is used to him/her or about him/her.

Naturally, native-English individuals have not been bred into a degraded slot since times immemorial. However, that has changed in the last four or five decades. I will write about this in another post.

Now let me come back to Alyssa Carson. Every individual’s life is unique. Life experiences are also unique. I do not know her nativity with regard to her parents and to her native language. However, the address of being from the US is a powerful one, and it connects directly to good quality English. However, knowing languages which have codes of a different variety has to be discerned from each language codes.

It depends on with whom she will be living in an outer space location. If it is good quality English speaking group, it has one specific effect. If it is with, say, Chinese speakers, then again, her knowing that language could place her in a

particular communication location. Actually, the location would be a sort of trigonometric component of the powers of various codes.

I have noticed that in English colonial history, there were English officials who did know native Indian subcontinent languages. Even though they might be considered to be more accomplished, actually many of them were the Achilles heel of the colonial government. In that, the efficiency of the framework was breeched at their location. During the Sepoy mutiny, there was one officer who had married a native female. I have seen his erroneous decisions which were totally affected by the strings that tied him to loyalties and obligations that were encoded in the native languages. He was the cause of a very terrible tragedy for the English side.

When speaking about such codes, there is this idea to be mentioned. One cannot know what are the exact trigger buttons in another software or language. I will try to explain it like this:

Since I have been using computers for a pretty long time for various purposes, I do have a lot of frill information on software. At times, people call me to get some computer problem of theirs addressed.

I imagine the various keyboard keys and tell them to do this or that. Recently, one man called. He was new to computers. He had installed a software for writing in his vernacular.

Suddenly it stopped working. He called me in the late night-time hours. I went through the details he gave. I did not know about this software. However, since he mentioned that for initiating the software he had to use some keys like Alt, Shift or Ctrl, I simply asked him to give one single press on the CapsLock. He did not know what a CapsLock key was. I told him, ‘It will be the key above your Shift key’. He acknowledged finding it, and then said that the software had started working again.

Now, this is the issue. I know that there is a CapsLock above the Shift key in most keyboards. I do not know if it is not there in any kind of keyboards.

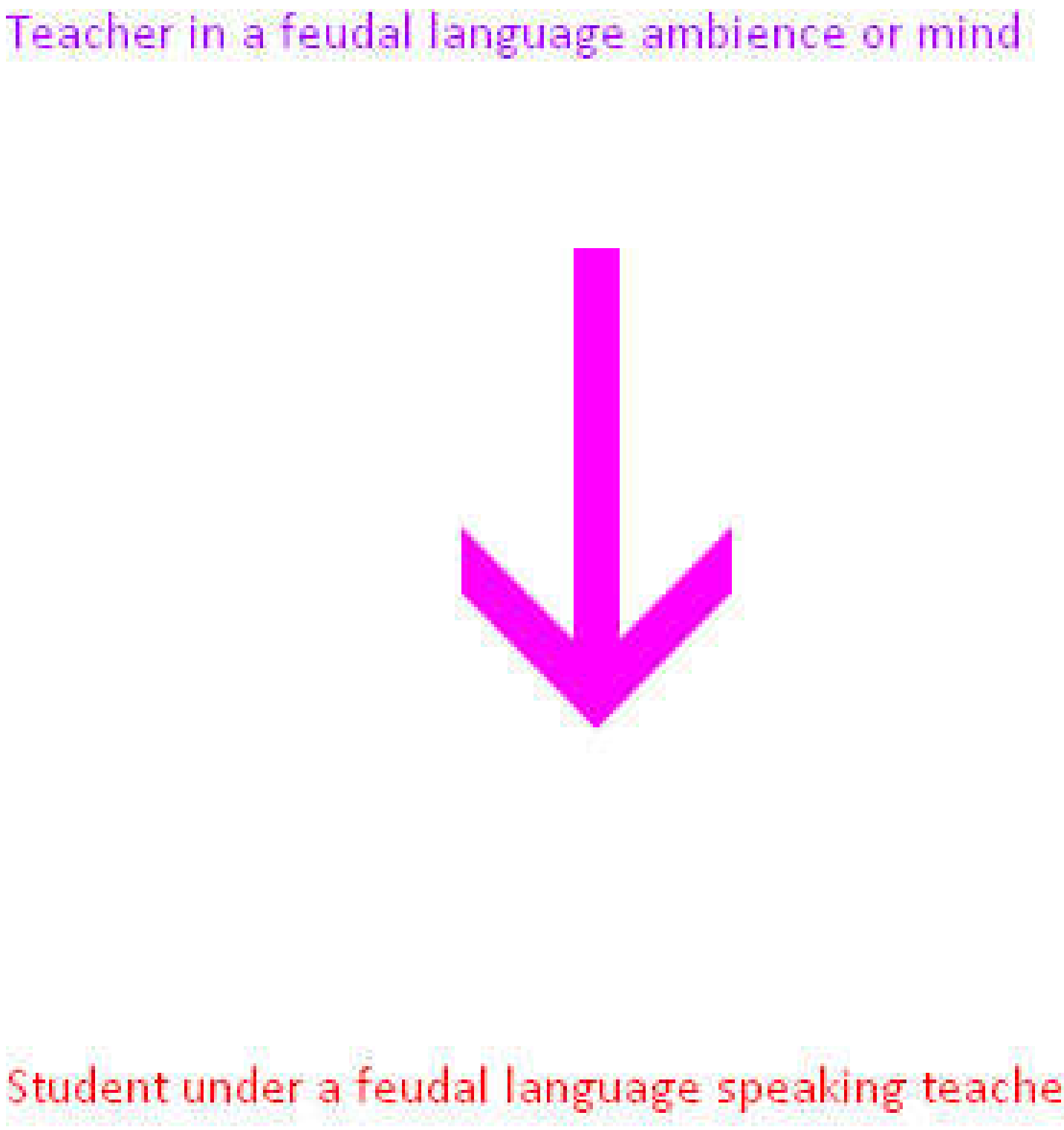
Now, the situation that native-English speakers face is similar to my lack of information. For instance, they know that students are at a slightly lower level to the teacher level in English. Like this.

Native English teacher in England

Native English student In England

Yet, basically it is: YOU —-YOU; HE —— HE; SHE —— SHE &c.

However, if the same student is placed under a feudal language native teacher, there is no platform in the virtual codes at the same location for the student. And the teacher is not in the same location as visualised in English. At the presumed student location, there is only a deep void. The student if placed there would literally fall into the void and hit on a much, much lower platform.



There are much more items to mention. After all, I am trying to touch virtual codes from a physical location. It may be mentioned here itself that skin colour has no codes of repulsion. The terrors are somewhere else.

Multiculturalism in England is basically social engineering. Without any idea as to what it proposes, simply going blindfolded into the ravines ofMULTICULTURE can be dangerous. Beyond words.

Many individuals of feudal language nativity who have domiciled in English nations understand the negativity of their own

languages. Many of them more or less shift to total English, in its pristine form. However, there are others who continue to inflict the erroneous codes on to their new nation, and enjoy the spectacle of eerie terror it unleashes.

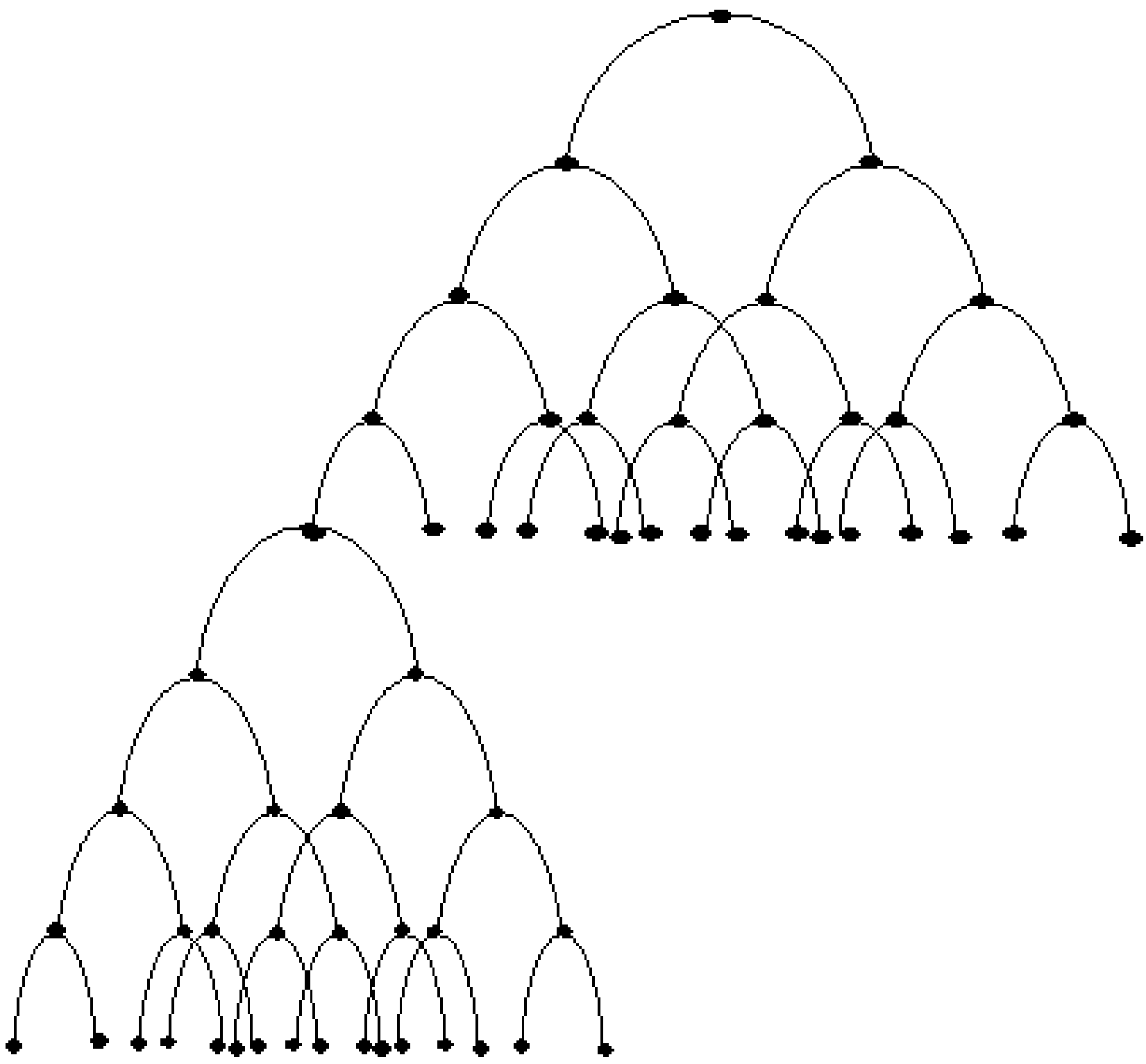
I think it is time for me to ponder on the fizzing topic of human equality. And also about what would happen in England when every one of its native citizens get loosened up from their innate locations, in the virtual arena. What happens to every link in the human relationships web?

There is also the issue of what is wrong in French and Spanish. They are not Asian languages. Yet, I seem to have included them into the same bracket of Chinese. I need to ponder on that.

14. Codes of incessant belligerence

Codes of incessant belligerence

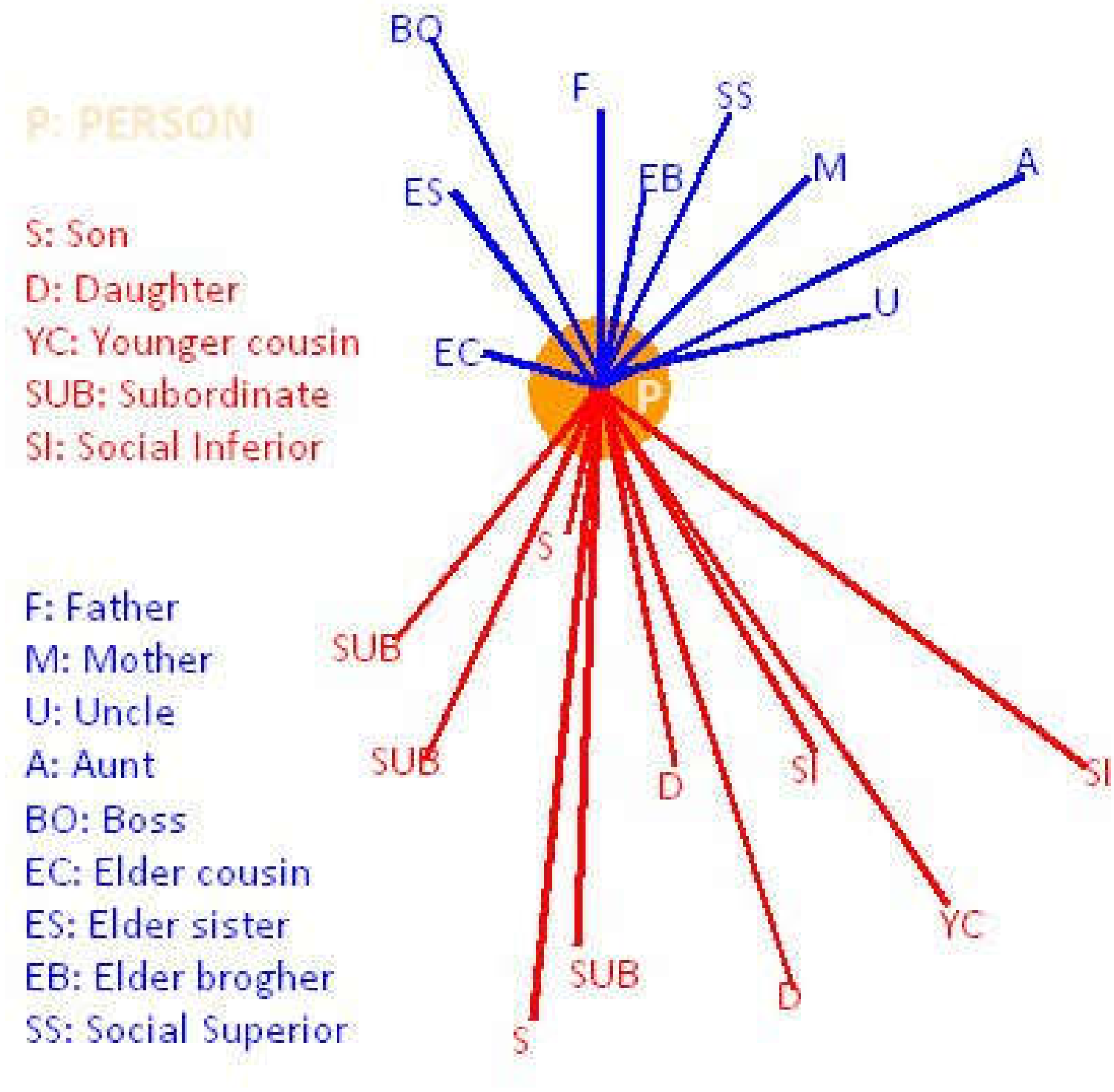
In one of my earlier posts, I had depicted the social communication structure in a feudal language society thus:



This would give a picture of a regimentation as encoded in a military manner; with each dot representing one individual. However, this is not the actual scene. It may not be possible for me to define the feudal language social communication links by a simplistic picturing. For, there are various minor codes that might make the picture quite complicated, which

cannot be properly accommodated in a planar visualisation.

A better manner of looking at individual links in a feudal language is given in the image below.



If P is a single person, he connects to various persons above him, by the Blue lines. He connects to various persons below him by the Red lines. It may be noted that thissecond picture is quite different from the first one. For, in the first one, there is a feudal hierarchy, in which the command route is routed through various layers of persons.

In the second picture, the main person P is linked directly to each entity without a link that moves through others.

Now, what is the unseen element in this picture are the words that do the link. The various YOU, HE, HIS, HIM, SHE, HER, HERS, THEY, THEM &c. As mentioned earlier, the person P uses the higher indicant words (blue) towards that higher than him. And uses the lower indicant words (red) to those below him.

In the second picture, you can see lower persons in varying levels. So also the higher persons are also in varying levels and distances. This variation in levels and distances are achieved by means of using varyinglevels of indicant words.

In that in certain feudal languages, there are more than one lower indicant words for YOU, HE, SHE &c. By means of using different levels of lower indicant words, the person P can arrange persons below him in varying levels. In fact, he can literally change their positions,

without their concurrence. Which can literally create a boiling rage in a person who is thus superseded by another. To the person who has superseded him.

What has to be borne in mind is that by mere changing the indicant word codes, the various links can be shortened, lengthened, elevated or brought lower and much else.

Moreover, there is this concept also to be understood from the virtual software arena:

The word, for instance, YOU. It can change from the Lowest to the Medium, and then to the Highest.

Now, how does it change? For instance, the lowest form in South Indian peninsula languages is Nee. In North Indian peninsula languages, it isThoo.

Both these words have a value addition that moves from the lowest (tending to zero) to the highest (ten). When the value reaches Ten, the word changes to the higher indicant level. NEE/Thoo will change toNINGAL/THUM.

By changing the tone, facial expression, inserting a crude noise, inserting a soft tone, condescension etc. into the speech, the value addition or depreciation can be conveyed to the other person, and also to other persons in the vicinity.

Now, I would request the reader to superimpose the second image on to the first. In that, each of the individuals in the first image (shown as a dot) has to be replaced by the person **P** and his frill links.

Now this is more complicated and more realistic picture of a feudal language social system. Not only in so-called human beings, but possibly in **so-called animals** also, who might have feudal codes inside their communication systems.

Once this understanding has arrived, the reader has to understand that the location of the person P itself is not fixed. But in a state of continuous flux. By means of each and every

word and usage used by the various others to whom he or she is connected to, he or she can be pulled and pushed to various locations.

Lowers levels are positions of various kinds of shackles, chains, restrains, limitations etc. Higher levels are their exact opposite. There is terror of the lower words. There is craving for the higher words. People would literally do anything to reach to a higher indicant word code level. Cheating, treachery, betrayal, sycophancy, bribe, terrorising, showing off, boasting, bluffing and much else. No one really sees anything wrong in these endeavours. For this is how the social machinery functions.

I had to write this much. For without this I wouldn't be able to go into the next step of drawing a picture of a feudal language social system. As to how the various entities are arranged.

When England speaks of Multiculturalism, it is actually speaking of engineering the social system into a new design. However, to engage in this engineering without the basic knowledge

of the various chips and stones that are going to be used, is a very foolish and dangerous endeavour.

When two people speak a language, they redesign the ambience as per the codes in that language. When it is feudal languages that are being spoken, English societies will feel a twisting torque of deformation.

If one can see through these code forces, it would be quite easy to understand that the black Africans who were sold as slaves into the US were actually entering into a domain of unusual freedom, when compared to their own brethrens who either stayed at home under their own feudal social masters, or were sold as slaves in Africa or Asia.

Moreover, without these kinds of information, it is quite a stupid action of English nations to enter into the various wars in feudal language nations. **READ** my: A different perspective on International Relationship.

Those who are interested in the realities of the slavery of the Indian peninsular region can

read **this chapter from NATIVE LIFE in TRAVANCORE** by The REV. SAMUEL MATEER, F.L.S of the London Missionary Society; way back in the 1800s. I can vouch for the veracity of the information. For I have seen the vestiges of this social system in my own lifetime.

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